Rev Chas E Hall Jan99

Zion's Herald

Wednesday, March 23, 1898

Permission of Eaton & Mains.

John H. Vincent.

Bishop Vincent will preside over the New England Southern Conference at Attleboro, Mass., April 13, and over the Vermont Conference at Springfield, Vt., April 20.

HOME MISSION NOTES

— Davis Deaconess Home at Salt Lake City is carrying on a work of great interest and importance. Not only is earnest effort being made in the city, but deaconesses go out to adjoining localities to assist pastors in their fields. They also organize auxiliaries of the W. H. M. S., which contribute toward the support of the Home. Additional workers are needed at this time in the Home.

— The Emergency Fund of the W. H. M. S. is slowly creeping up toward the $20,000 mark. It is now somewhat above $11,000. It is greatly to be desired that the full amount be raised before the close of the fiscal year, July 15. It is suggested that, should there be those who *cannot* give the $5, such probably might secure five new members of the Society. "A word to the wise," etc.

— A reception was given Deaconess Rhoda E. Sigler in Knoxville, Tenn., recently, on the occasion of the fifth anniversary of her work in the First M. E. Church. She is kept in the field by the W. H. M. S. of the church, and the president of the Society says: "We ask ourselves now, 'How could we get along without our good deaconess?' for she is the guiding spirit in our Society, giving it an impetus that keeps the pendulum always on the swing." The day is coming when many churches will avail themselves of this kind of help.

— Miss Ida M. Gibson, superintendent of the Italian work of the W. H. M. S. in New Orleans, on account of severe illness has returned to her home in Lafayette, Ind.

— One of the beautiful and blessed Homes carried on by the W. H. M. S. is the Harwood Home for Girls at Albuquerque, New Mexico. The missionaries in that priest-ridden part of our land have some things to contend with, as is shown by this extract from a notice posted in public places and signed by a priest in a certain town in New Mexico: "Take notice lest you lose your soul and body in hell. Soon the Protestant schools are to be opened again. Beware of the leaven of the Protestants! Ravening wolves are in your midst, and will not spare the flock," etc.

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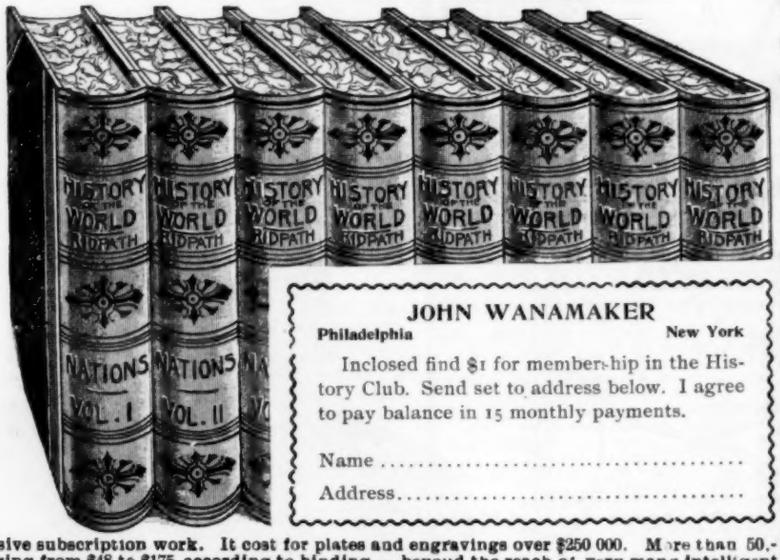

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Philadelphia JOHN WANAMAKER New York

Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

For Good Roads in New York

What is known as the Higbie-Armstrong bill, formulated in the interest of good roads in New York State, has passed both houses of the Legislature. It provides for the improvement of roads at the request of boards of supervisors, 50 per cent. of the expense to be borne by the State, 35 per cent. by the county, and 15 per cent. by the town or the particular property benefited. The passage of this bill was stoutly resisted both in the Senate and the Assembly. In the upper house it was urged that the proposed legislation was the entering wedge to the greatest expenditure ever entailed upon the State — exceeding the combined expense of the canals and the Capitol. In the Assembly it was contended that the measure would prove a great hardship to the country districts, and would mean virtual confiscation of large sums of money from poor tax-payers. Nevertheless the bill encountered only nine adverse votes in the Senate and only thirty-nine in the Assembly. When Governor Black's signature is affixed to it, New York will be counted in among the few but growing number of commonwealths which have taken judicious action in favor of good roads.

Rural Free Delivery

An item of $150,000 for further experiments in the free delivery of mail matter in rural districts has been inserted in the Post Office bill, which is $100,000 more than the amount appropriated for the current year. The Postmaster General further asks that he may use for the same purpose the compensation at present paid for mail transportation and service which would be discontinued by reason of the establishment of rural free delivery. For example, it has been found that the Star route and messenger service on five specified routes which now cost $2,300 can be wiped out, and a far more satisfactory delivery put in its place — the mail matter being left at school-houses and distributed by pupils to families remote from post-offices and the delivery routes — for a total of $1,500. Here would be a net saving of $800; and if the bill should pass with its present provisions, the Department would have not merely the $1,500 for the five routes named, but also the $2,300 formerly paid, which could be used for the extension of rural free delivery elsewhere. The First Assistant Postmaster General expresses the opinion that under liberal appropriations along the direction named the Department within five years would be supplying free delivery to 10,000,000 people who do not now enjoy it.

A National Health Bureau

For many years the medical profession of this country has urged Congress to create a bureau or commission, to consist of a chief and an advisory council representing every State in the Union, which shall exercise supervision over the public health, embracing within its scope quarantine regulations, the study of epidemics and information as to their suppression, the compiling of health statistics and whatever may be needful to prevent the spread of disease. A bill known as the Spooner bill, providing for the establishment of a bureau on these broad lines, is now pending in Congress. It unfortunately encounters opposition from those who are jealous of State rights in the matter of quarantine and are unwilling to permit it to pass under Federal control; it is also opposed by the Marine Hospital Service, which aspires to take charge of the sole regulation of quarantine, and is supported in its pretensions by a second bill known as the Caffery bill, which has secured a favorable report in the Senate. This latter bill, centering, as it does, mainly upon quarantine regulation, and ignoring the wider view of disease prevention and sanitary science, finds scanty favor from leading physicians, both from its narrow scope and because of the professional distrust felt of the efficiency of the Marine Hospital Service. The Spooner bill has no attraction for politicians, and will, therefore, probably fail — a failure that may result in a public calamity.

The Dismal Swamp Canal

Between the States of Virginia and North Carolina near the seaboard lies a vast morass known as the Dismal Swamp. Out of it northward flows the Elizabeth River, on the banks of which Norfolk is situated; flowing southward is the Pasquotank River emptying into Albemarle Sound. The distance between the navigable points on these rivers is about twenty-five miles. This region is a swamp, but a large portion of it is covered with a dense growth of cypress, juniper and cedar, with occasional patches of beech and oak. Midway is Lake Drummond, a fresh water area of about five square miles, with an average depth of about ten feet. Years ago a canal was built to connect the two rivers. Both the National Government and the State of Virginia aided in its construction. It was intended to make a waterway, six feet deep throughout, but the bottom soon got so filled with logs and sandbars that boats having a draught of over two or three feet could not get through. The building of the Albemarle and Chesapeake Canal led gradually to its practical abandonment. Two years ago last February the reconstruction of the old canal was undertaken, at a cost of about $1,000,000 The depth throughout is to be 10 feet, the bottom width 40 feet, and the surface width 60 feet or more. The work is to be done in a thorough manner, and one incidental benefit will be the drainage of a large area of cultivable land in the swamp. The new canal will be in operation this summer. A glance at the map will show how important this improved interior waterway will be both from a military and a commercial point of view.

For Hawaiian Annexation

The friends of the Treaty, finding it impossible to secure the required two-thirds vote in the Senate to ratify it, have abandoned the hope of bringing Hawaii into the Union by that method, and have resorted instead to a joint resolution, similar to that by which Texas, in spite of similar opposition, was admitted some fifty years ago. The precedent of this State, in fact, is urged in the report accompanying the joint resolution. The latter document declares the willingness of the Republic of Hawaii to cede its sovereign and property rights to the United States, and accepts the same; and provides for the assumption by this country of the public debt of Hawaii to the extent of $4,000,000, the regulation of Chinese immigration, and the appointment by the President of five commissioners to prepare a code of laws for the government of the islands. It also makes an immediate appropriation of $100,000 to carry the resolution into effect. There will be no difficulty in securing votes enough in the Senate to pass this resolution; its adoption by the House is still in doubt.

The Difficulty in the Transvaal

On the recent re-election of President Krueger to his fourth term of office, he summarily dismissed Chief Justice Kotze, with whom he has been some time at variance, and put in his place a creature of his own. The ex-Chief Justice is one of the ablest jurists in South Africa and a man of unsullied reputation. He maintains that he has been illegally displaced, and is supported in his contention by all the subordinate judges and most of the lawyers. His dismissal is resented by the Outlanders also, who, though they own half the land and pay nineteen-

twentieths of the taxes, are permitted to have no share in the Government. For twenty years they have regarded the Chief Justice as their friend, standing between them and the exactions of the Boer oligarchy. It was because of a judicial interpretation of a law in their favor that disagreement with the executive started. The real contention in the case is on the point as to which is supreme — the legislature (the Volksraad) or the judiciary (the High Court of Justice). The President contends that the Volksraad has precedence. A special meeting of this body drew up the Grondwet, or constitution, of the Republic in 1858. The Volksraad has, over and over again, nullified clauses of the constitution without consulting the judiciary. The judiciary, on the other hand, has also in certain cases declared an act of the legislature unconstitutional and void. This collision as to authority has gone on for some time. The Chief Justice's determination to enforce the supremacy of the judiciary has resulted in his dismissal. He now appeals to the people for redress, and threatens to carry the case to the Queen's Government on the ground of British suzerainty over the Transvaal. This last threat has angered President Krueger, and his reported language of defiance may give England the very opportunity for interference that she seeks.

Why Russia Covets Manchuria

It is not merely that she may secure a terminus for her Siberian railroad that will permit open navigation the year round; nor is it simply because it is her traditional policy to annex contiguous territory rather than to colonize regions remote; it is rather because of the richness of the territory itself, and its splendid coign of vantage in dealing with her inevitable and powerful foe, Japan, that she insists on making her foothold secure in this most valuable of the Chinese provinces. How valuable it is, Captain Younghusband, in the current *Nineteenth Century*, tells us. Unlike Khiva, Merv and Turkestan, which are comparatively worthless, Manchuria is "a country of exceeding richness," with a climate like that of Canada and "a soil of surpassing fertility." It produces many crops — millet, wheat, rice, beans, barley, indigo, hemp, tobacco, etc. — so that if one fails there are others to fall back on. The country is diversified — mountains and plains, with numerous intersecting streams — and heavily timbered, not merely with soft woods, but with oak, elm and walnut. "When I was in Delagoa Bay [Southeastern Africa] a short time ago," writes Capt. Younghusband, "an American timber merchant, who had imported to the Transvaal hundreds of thousands of tons of timber from so distant parts as British Columbia and Puget Sound, asked me if I knew of any place where there were forests of hardwood timber still remaining. I at once referred him to these great forests of Manchuria in which we had spent so many dreary weeks." But besides its virgin timber and fertility, Manchuria is rich in mineral deposits and precious ores, and is the home of fifteen millions of hardy agriculturists. From its mountains and glens came the race that conquered China; the present dynasty is Manchu. It will be seen, therefore, how tempting and valuable is the prize which Russia is determined to win.

Sir Henry Bessemer

He died in England last week at the age of 85. The world owes him much. One of the most valuable gifts ever made to civilization came from his inventive brain — that of converting iron into steel. Mr. Abram Hewitt, of New York, who was one of the first to adopt his process in this country over forty years ago, declared, in 1890, that "the invention of printing, the construction of the magnetic compass, the discovery of America, and the introduction of the steam engine, are the only capital events in modern history which belong to the same category as the Bessemer process." Our great railway expansion, by means of which remote areas have been settled and markets have been easily reached, the steel ships that traverse the seas, the lofty constructions in our great cities — these and many other things have all been made possible by Bessemer's invention. His name will be numbered among the world's benefactors.

Russia and France in the East

Russian policy is inexplicable. She aspires, as is well known, to the control of both Manchuria and Korea. Last week she took a back step — ceasing to insist upon the cession of Port Arthur, and announcing her withdrawal entirely from Korea. Was it England, or was it Japan, or both Powers acting in concert, that effected this recession? It cannot be permanent in the case of Manchuria, for its large cities are already Russianized. In the south of China France has formulated her demands: Four specified provinces must not be ceded to any other Power; the French railroad in Tonquin must extend into Yun-nan; a coaling station must be granted north of the island of Hainan. China is allowed eight days in which to reply. The French demands menace England's possessions and claims. They practically exact a French title to the hinterland of Burmah and Hong Kong. No thought, apparently, is given to China's rights in this conflicting European piracy.

The Holland Submarine Torpedo Boat

No monitor or battleship, however formidable or protected, is safe from the attack of this forty-five-foot boat, if successfully operated. And the promise of success seems justified. The experiments last week at Perth Amboy, N. J., showed that the boat will plunge under water while running at full speed, that she will move on an even keel when submerged six or more feet, that she will rise to the surface, and can dive again, if necessary. She is cigar-shaped, with a light superstructure; is run by a gasolene engine on the water, and by electricity from a storage battery while below; she can be driven, her inventor claims, for fifty miles submerged at a depth of forty feet. She carries two dynamite guns capable of throwing a projectile upwards of a mile, and two torpedo tubes. It takes but four men to handle her — a captain or pilot, an engineer, an electrician, and a "deck hand." She will be tested by Government experts this week.

Cuba as Senator Proctor Saw It

His recent trip was not an official one. It was purely personal — a tour of inspection for the purpose of studying for himself the existing condition in Cuba. He enjoyed exceptional opportunities for getting at the truth — conversing with consuls, leading business men, and medical officers, in his travels from point to point. What he saw, and what conclusions he reached, he stated to the Senate last week with such evident and simple truthfulness as to make a profound impression upon that body. About the disaster to the "Maine" he is in suspense — waiting for the report of the Board. Half of the island is practically controlled by the insurgents; he did not visit this. The four provinces constituting the western half present a scene of "desolation and distress, misery and starvation." Every town and village is surrounded by its guarded trocha (trench) and barbed wire fence — a dead line to those herded within should they try to go out, and to insurgents without who try to get in. Every railroad station is thus surrounded. In all these provinces the Spaniards hold "just what their army sits on," and no more. Within these trochas all life is concentrated; outside all is desolation. Four hundred thousand people were thus penned up, with no means of subsistence, by Weyler's barbarous order. The suffering, disease and starvation that have resulted are simply indescribable. These reconcentrados if sent back to their fields could care for themselves; they are slowly starved because they are "insurgents at heart." Politically, it is Cuban against Spaniard to the bitter end. Autonomy came too late; it is a failure. The Cubans — men, women, children — must perish, slowly, hideously, or win. No compromise is possible. If they win, they are sufficiently united, whites with blacks, and possess so large a number of educated and patriotic men, that a stable government may be considered probable. The insurgent force numbers about 30,000 men, well armed, but poorly supplied with ammunition. The Spaniards have about 60,000 soldiers, conscripts, poorly equipped, undrilled, youthful, lacking conspicuously in leadership. The Senator evidently concluded that the Spaniards would never suppress the rebellion. The present status "is not peace, nor is it war." "The strongest appeal to me," he said, "is the spectacle of 1,500,000 people, the entire native population of Cuba, struggling for freedom and deliverance from the worst misgovernment of which I ever had knowledge." Mr. Proctor's words have been published in the newspapers of every city of our land. They have stirred millions of hearts. Every eye is now fixed upon the President. He has but to speak the word, and Cuba will be free.

SHALL WE EQUALIZE NOW?

THERE is no question of the ultimate equalization of lay and ministerial representation in the General Conference. The only question is, When? Practically there are no arguments against equal representation, its justice or its expediency. All delay now, as in the past, arises from supposed need of adjustment of the new parts to the old machine. When, in 1872, laymen were admitted to the General Conference, this radical change in the constitution of the chief legislative and judicial body of the church was accepted with grave apprehension by a large and thoughtful portion of the church. Experience has now proved its wisdom. Lay representation is an added element of strength in the General Conference, while its reflex influence on the whole church has been by no means insignificant. But the plan adopted was never regarded as complete or final. Rather it was considered by the advocates of lay representation as provisional and temporary. The principle accepted, its friends were willing to trust the church for its full and fair application.

Any admission of representation would logically require equality of representation, and it has been the expectation from the first that equalization would come. No reason against it other than that of convenience or temporary expediency has been presented. It is demanded by a large body of the membership, increasing in numbers and intelligence in ecclesiastical affairs, and including an abundance of men qualified for church legislation.

The principle of equalization has the approval of the board of Bishops and a large majority of the ministry. The present plan is so unequal, so arbitrary, that only its history can explain or justify its existence; it cannot justify it as a permanency. If lay representation is to continue, the force of logical gravity must secure its equalization with that of the ministry. There is like need of equalizing lay representation with itself. Without presenting lengthy numerical tabulations, it is sufficient to say here that there is no reason why equal lay representation, granted to sixty-seven of the smaller Conferences by the present plan, should be denied to fifty-five of the largest. Neither is it reasonable that one small Conference should have a lay delegate for 1,200 lay members, while another has only one delegate for 36,500, and another one for 44 500 members. In the aggregate 91 delegates represent an average constituency of 5,500 each, while 110 delegates represent 18,000 each.

As we have intimated in former issues, this equalization will necessitate some further modifications and adjustments of our church machinery. This is to be expected. It is incidental to the complexity of a great organization. The larger the body and the more diversified its interests, the more difficult to adjust. But the church will know better how to modify when the necessity shall arise. For all these reasons, and for others to be stated, we believe it will be for the welfare of the church to provide, at the earliest possible day, for equal lay and ministerial representation.

The only plan now before the church is that proposed and unanimously adopted and sent out to the Conferences by the Rock River Conference, which reads as follows: —

First. — Amend ¶ 60 of the Book of Discipline by striking out all the words after "the lay delegates shall consist of," and inserting the words "one layman for each Annual Conference, except such Conferences as have more than one ministerial delegate, which Conferences shall each be entitled to as many lay delegates as ministerial delegates," so that ¶ 60 shall read: —

"¶ 60. The lay delegates shall consist of one layman for each Annual Conference, except such Conferences as have more than one ministerial delegate, which Conferences shall each be entitled to as many lay delegates as ministerial delegates."

Second. — Amend Section 2 of ¶ 67 of the Book of Discipline by striking out the words "nor of more than two lay delegates for an Annual Conference" and inserting the words "nor of more lay delegates from an Annual Conference than there are ministerial delegates from such Annual Conference," so that the section as amended shall read: —

"2. The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference; nor of a less number than one for every forty-five; nor of more lay delegates from an Annual Conference than there are ministerial delegates from such Annual Conference; *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and of one lay delegate."

Upon this proposition the Conferences are now voting. Without reference to any other question, it simply provides that each Annual Conference shall be entitled to as many lay delegates as ministerial delegates, and that the lay delegates shall be elected in the same way as now — by the electoral conference.

If this constitutional change shall receive the approval of three-fourths of all the members of the Annual Conferences, it may then come before the next General Conference and by a two thirds vote of that body be made the law of the church. If it should fail to receive the required constitutional vote of the members of the Annual Conferences or of the General Conference, it must be deferred for at least four years. But it will only be deferred. The church will not rest till it is granted.

The interest in the question felt in some sections has been manifest by a considerable number of lay conventions, and, with few exceptions, the discussions in them have been temperate and wise and the resolutions adopted such as to commend the actors and their judgment.

We fail to see that anything will be gained by further delay in this matter. The reasonableness of the action is generally admitted. The appeal comes from laymen of experience in church legislation whose devotion to the church is beyond question. The spirit of the appeal is commendable. It would seem wise, therefore, that the conceded principle should be embodied in law without delay. We have heard of no concerted opposition in New England to the adoption of the above plan, and hope not only that our patronizing Conferences will give the requisite majority, but that the vote may be unanimous in favor of the Rock River Conference resolution.

The Responsibility of the Epworth League

IN our issue of Feb. 23 we raised the inquiry as to how far the Epworth League is responsible for the unparalleled decline in accessions to the membership of the Methodist Episcopal Church during the year 1897. We wrote under a painful sense of the seriousness of the situation, and with studied care to be as deliberate and candid as the gravity of the subject demanded. We anticipated that the editorial would awaken protest and friendly criticism. We believed, however, that our record with the Epworth League since its inception, and our purpose and desire in connection with the whole movement, were so well known to the Methodist press that we could not be misapprehended or misinterpreted. To our surprise the *Epworth Herald*, in its issue of March 19, treats the matter most ungraciously. If the editor intended to make a personal attack upon ZION'S HERALD and its editor, one might reasonably expect that, in common fairness, he would publish for the enlightenment of his readers the full text of the editorial in question. Only garbled extracts, however, have appeared in its columns, so that no one merely reading that paper can form anything like an adequate idea of our views upon the question.

Has it come to this, that the Epworth League cannot be challenged without subjecting the person who does it to the charge of ignorance, impertinence, and disloyalty? Is the movement in the control of those who will give no heed to sincere convictions and apprehensions concerning its trend and influence upon the church? If so, the condition is graver and more alarming than we had supposed.

The editor of ZION'S HERALD is neither the willing critic nor the foe of the Epworth League, as readers of the *Epworth Herald* are led to infer. We have nurtured and supported it as has no other Methodist weekly except the *Epworth Herald*. We have hoped to see it measure up to its possibilities and responsibilities and give enlarged impetus and power to the church in its one supreme work of evangelism. We are inexpressibly grieved to note, as we do, a radically different drift in the movement. ZION'S HERALD has voiced an apprehension concerning the Epworth League which is profoundly felt throughout the denomination. The communications that pour into this office from representative ministers and laymen in all parts of the church in response to the editorial unequivocally confirm this fact. The sagacious and judicious promoters of the Epworth League will give considerate and earnest heed to these ominous warnings. Meanwhile the editor of ZION'S HERALD declines to be "read out" of the Epworth League, but will continue his best efforts, as long as this society exists, to rebuild it into the church as an integral part of a spiritual organism.

New England Deaconess Home, Training School and Hospital

WHO is not glad that this institution has so prospered that the Home and Training School are crowded with earnest Christian workers, and the Hospital has been so successful in meeting the needs of hundreds who have not the conveniences for sickness in their own homes, that it must be enlarged? A most desirable location can be secured for $20,000, if taken at once. Let some of those who have been intending to make a large donation to this object give it now as an endowment, and an annuity will be paid, if needed. An inspiring note of

cheer has come from *Prof.* Bragdon, now visiting the Pacific slope, promising $500 towards the purchase of the land. Ten such pledges would give $5,000. Fifty more subscriptions of $100, and nearly half would be gained. Then think of $50 gifts which so many can send, and a hundred of these would raise three-fourths of the amount; and the other sums, from $1 to $25, which nearly every one can give, would complete the purchase. *Do what you can*, and do it quickly! The bond for the land holds for only a week more. The treasurer, Mrs. J. W. Cushing, 1577 Beacon St., Brookline, reports the following sums subscribed, if the amount is raised: A. R. Whittier, $200; C. C. Bragdon, $500; O. H. Durrell, $100; C—— ——, $100; J. Galbraith, $50.

Death of Hon. Blanche K. Bruce

THE Hon. Blanche K. Bruce, of Washington, who was serving a second time as Register of the Treasury, died at his home, March 17. He was born in Prince Edward County, Va., March 1, 1841, his mother being the slave of a wealthy planter. He had seven brothers and three sisters, and was nominally the body servant, but practically the playmate and schoolmate, of his master's son, who was about his own age. The two boys shared the instructions of a tutor. He was engaged for the white boy, who gave little

THE LATE HON. BLANCHE K. BRUCE.

heed to lessons, while the colored boy seized and held every scrap of knowledge that came in his way. The result was that as the two boys grew up Bruce was a well-educated, well-informed youth, while his young master had barely a smattering of instruction. In 1861 his young master enlisted in the Confederate Army, while Bruce and two of his brothers went to Hannibal, Mo., and joined the Union forces. At Hannibal Mr. Bruce organized the first school in this country consisting entirely of Negroes. He saved a little money and entered as a student at Oberlin College, where he eked out his very small resources by sawing wood and doing other hard work. Soon after the war he went to Mississippi, where in the reconstruction proceedings there was fine opportunity for an intelligent and well-educated Negro.

In 1874 he was elected to the United States Senate. He was the only Negro who served a full term in that body, and one of two Negroes who have had seats in it. His term expired in 1881, and he was appointed Register of the Treasury by President Garfield, whose warm admirer and supporter he was. After the expiration of his term he was made Recorder of Deeds of the District of Columbia. Six months ago he was again appointed Register of the Treasury by President McKinley.

His ability and high standing and influence among his people made him a potent factor in internal Republican politics. He married the daughter of a colored dentist in Cleveland, Ohio, his wife being several shades lighter than himself. His only son, who was named for Roscoe Conkling, reached Washington from Exeter, N. H., where he is taking a preparatory course for Harvard, the day before his father's death. Mr. Bruce died possessed of a large property, owning several plantations in Mississippi.

The funeral services took place on Monday at the Metropolitan Church (African Methodist Episcopal), and were largely attended, many distinguished people in the city being present. It is intimated that President McKinley will appoint Judson C. Lyons, an honored colored citizen of Augusta, Ga., to succeed Mr. Bruce.

PERSONALS

— A furlough has been given Rev. Dr. William Burt, superintendent of our mission work in Rome.

— Rev. R. C. Foote, a superannuated member of the Genesee Conference, recently died at his home in Pendleton, N. Y.

— Rev. A. H. Herrick, of Wakefield, after a six weeks' trip to Florida, returns this week in good health and eager for the duties of another Conference year.

— Bishop and Mrs. Hartzell arrived in London, March 13, on their return tour from Liberia. They are in excellent health, and will soon sail for this country.

— Bishop FitzGerald and his daughter, on their way home from Mexico, came by water to Havana, and reached that city a few hours after the wrecking of the "Maine."

— The statement which appeared in the press to the effect that Dr. A. B. Riker had been elected president of the West Virginia Conference Seminary was premature.

— A life-size, three-quarters length portrait of the late General Neal Dow, by Walter G. Page of Boston, was presented to the Portland City Government on Monday.

— At the Syracuse Preachers' Meeting, March 21, Chancellor Day presented a very able and forceful paper on "The Responsibility of the People in the Selection of their Rulers."

— The volume of addresses and sermons by the late Dr. William Nast Brodbeck is promised by the Book Concern this week. It is hoped that it will have a generous sale. The announcement made in last week's *Christian Advocate* that Dr. Brodbeck's family will return to Ohio, is incorrect. They now intend to make their home in one of our suburbs.

— M. W. Carlisle, of Hampden Corner, Me., writes: "My mother, who will be 93 in August next, says that she was at the Eastham Camp meeting when Father Taylor and Father Snowden were there, as described by Chaplain Barnes in his very interesting article upon the former in ZION'S HERALD. Mother enjoyed reading it very much."

— Miss Isabelle Horton, associate editor of the *Deaconess Advocate*, the national organ of deaconess work in the United States, made a pleasant call at the HERALD office last week. Miss Horton is making a tour of the Deaconess Homes in the East in the interest of the deaconess work. It was her first visit to Boston, and her impressions of our city are most agreeable.

— Saturday, March 12, was the 82d birthday of Rev. James Thurston, of Dover, N. H. His many friends in St. John's Church and in the city, as well as the ministers of his Conference, improved the day to give expression to their reverent and affectionate regard. Substantial gifts were sent to his home, and in the afternoon friends called to extend their greetings. Rev. D. C. Babcock, D. D., voiced the hearty good-will of the people; a poetical tribute from the pen of Rev. J. W. Adams was read; and Rev. G. H. Spencer, of Somersworth, representing the Dover District Ministerial Association, presented appreciative resolutions which that body had passed. Letters were also read from Revs J. M. Buckley, J. M. Durrell, G. L. Collyer, G. W. Norris, C. N. Tilton, and Charles Parkhurst. Mr. Thurston is in quite comfortable health, and was able to attend church the next Sunday.

— Mrs. V. R. Brown, of Central Church, Brockton, renewed her subscription to ZION'S HERALD for the fiftieth year last week.

— Rev. W. T. Perrin, pastor of First Church, this city, will preach the baccalaureate sermon and deliver the annual address at the approaching Commencement of Claflin University, Orangeburg, S. C.

— Rev. Richard S. Rust, D. D., honorary secretary of the Freedmen's Aid Society, delivered one of the addresses at Wilberforce University on the occasion of the celebration of Founder's day. Bishops Arnett and Lee, of the African Methodist Episcopal Church, also spoke in honor of the pioneer of Negro education in the West.

— J. S. Paine, of Paine Brothers, this city, now at Nassau, N. P., Bahamas, writing to this office under date of March 8, describes a memorial service for the late Frances E. Willard, which he attended in that city. He says: "Nearly all the ministers in this capital of the Bahama Islands made brief addresses, speaking of her wonderful success in the cause of temperance throughout the world, after which I was glad to add a few reminiscences of travel with her in the East, before she entered upon her life-work."

— Rev. William E. Morse, D. D., the successful pastor, for several years, of the Congregational Church in Dudley, and Mrs. Morse have recently united with the Methodist Church in Webster. Dr. Morse contemplates taking an appointment at the coming session of the New England Conference. Anxious only to do the specific work of the Gospel ministry, he prefers, though at some probable sacrifice of salary, the spirit and polity of the Methodist Episcopal Church. He expects an appointment under Dr. J. O. Knowles, presiding elder of West District.

— Rev. Henry Tuckley, D. D., of Trinity Church, Springfield, is invited to Centenary Church, Binghamton, N. Y., and has accepted subject to the appointing powers. Centenary Church has a membership of a thousand, and is one of the strong and representative societies of the denomination. We shall regret to lose Dr. Tuckley from the Conference. His pastorate at Trinity has been very successful, every department of the work of the church having been wisely cultivated by him. By his genial, manly and fraternal spirit he has become closely attached to the ministers of the Conference. We shall congratulate Centenary Church if it is able to secure him.

— The following note is received from Prof. W. T. Davison, D. D., accompanying one of his regular and highly valued contributions, which we hope to publish next week: "I leave in a month or so for America, and go to Nashville and Chicago, as well as Baltimore, but I fear I cannot get to Boston." Dr. Davison, as our readers know, is the fraternal representative from the Wesleyan Church to the Methodist Episcopal Church, South, and will visit the General Conference of that body in May. We sincerely hope that this distinguished visitor will be able to come to Boston, and that he will be heard at our Preachers' Meeting and by the students of the School of Theology. Will not other friends please enforce the invitation which we have already extended to him to include this city in his all too brief American tour?

— President Thirkield, of Gammon Theological Seminary, Atlanta, writes under date of March 14: "I want to thank you for your thoughtful and appreciative tribute to our beloved Dean Latimer. It was so good to see his dear face given an honored position in the HERALD. How we loved him and still revere his memory! Dr. Melden is bringing Clark University right to the front. He and Mrs. Melden have won all hearts, and they are doing a great work for the Master."

— Simple and unpretentious in manners, but always wise, judicious and strong, of the Abraham Lincoln type in ability and character, apprehending quickly all situations and especially the sentiment and temper of the

SENATOR REDFIELD PROCTOR.

American people — this is Senator Proctor of Vermont. He is pre-eminently an American, and one of the greatest of our great men. President McKinley leans hard upon him in these crucial days, and has no more able or wiser adviser. How that little State of Vermont continues to magnify itself in the production of notable men! We are happy to present Senator Proctor to our readers.

— Rev. C. A. Littlefield, secretary of the Boston Missionary and Church Extension Society, and editor of *Our City*, the organ of the Society, publishes this frank and considerate announcement in the March number: "With the close of this Conference year the superintendent closes his work with the Society. The past two years of work have been alike the heaviest and the happiest of his life. He closes the work with a good conscience, with an increased sense of the value and importance of the work of the Society, with the delightful experience of having passed two years in closest touch with the preachers and laymen of Boston, with workers in the field, and never a jar of the slightest kind has interrupted the closest fellowship."

— Dr. William Butler sends the following sad intelligence, which is an extract from a letter written to him by Dr. E. W. Parker, dated Shahjehanpore, India, Feb. 17: "A great sorrow has come to our mission. Rev. P. T. Wilson, the presiding elder of the Sitapore District, was suddenly called from us. Last Sabbath he preached to the English soldiers in the morning, then went to the hospital and held service with the sick, and in a short time passed away to heaven. He was a man filled with God's Spirit, and was abundant in labors. He had seemed for some time to be ripening for glory, yet we did not think he would be called so soon. His missionary life covered many years. Devout men and women, soldiers, natives from distant places, and a host of friends attended his burial, forming a long procession as they went to the grave. We are all sad, for he was indeed a brother beloved."

— A service in memory of the late Dean Edmund H. Bennett took place in Isaac Rich Hall of the Law School of Boston University, March 19. Besides the professors and undergraduates of the Law School there was a large attendance of eminent members of the legal profession. President Warren presided, and addresses were made by Charles Neal Barney, Hon. Thomas J. Gargon, Prof. Arthur Wellman, ex-Judge Jeremiah Smith, and Dean Hodges. Bishop Lawrence was present and participated in the services. Aside from being a memorial service, it was the occasion of the formal presentation of the $5,000 portrait of the late Dean by Chartran.

BRIEFLETS

Our English Letter describes an event not only of special interest to Wesleyans, but to Methodists generally.

The twenty-fourth session of the Church Congress in the United States will be held in Pittsfield during the early part of June.

We wish that every minister in the Methodist Episcopal Church would prayerfully read and ponder the characteristically able and searching paper of Dr. James Mudge, which appears on page 373, upon "Self-Seeking."

"What has become of the heroic element in our ministry?" a friend asked, the other day. "I have not heard a sermon against intemperance or any of the great sins of the day from a Methodist pulpit for years." Our inquirer was a loyal Methodist, not given to criticism, but expressing a real concern. Is it true that there was foundation for the question, and that any considerable portion of our ministry is silent in regard to the flagrant evils of the day?

The New York *Observer* of last week says: "The *British Weekly* is agitating the question whether Christian Endeavor Societies in England have improved the attendance of church services and prayer-meetings. There, as in this country, opinions differ as to the relative value of the Society to benefit the individual church. At a recent meeting in this city, an invitation came from one of the outside non-church organizations holding Sunday night services, asking for aid from the Christian Endeavorers. The question as to whether the young people owed any allegiance to their own church for that time was not raised. There is a great temptation, especially in city life, to fritter away one's religious activities, instead of centering them upon the particular church to which he belongs.

We are in quite hearty sympathy with a correspondent of the New York *Times* who expresses the following sentiments under the head of "Our Fighting Parsons:" "I cannot but feel it is time for some one to enter a protest against the utterances of the crop of fighting parsons that has sprung up like mushrooms after a rain since this war scare. . . . The clergy, in weekly tirades to their people, show how thinly they are veneered with Christianity, for though enrolled under the banner of the Prince of Peace whom they enthrone with the Almighty, and whose legend is, 'Peace on earth and good-will to men,' they stimulate in rounded periods their flocks to vengeance and slaughter of their fellow-men! This they call 'patriotism!' There are various sorts of patriotism. One, and the most desirable, consists in endeavoring to throw oil on troubled waters and in settling disputes by arbitration and diplomacy."

Of thrilling interest is the March instalment of "Reminiscences of Men and Events of the Civil War," in *McClure's Magazine*, by the late Charles A. Dana. The chapter covers the battle of Chattanooga and Mr. Dana's experience as Stanton's assistant in the War Department. Dana says of the great war secretary: "His nature was intense, and he was one of the most eloquent men that I ever met. Stanton was entirely absorbed in his duties, and his energy in prosecuting them was something almost superhuman. When he took hold of the War Department the armies seemed to grow, and they certainly gained in force and vim and thoroughness." The statement that the great secretary was "entirely absorbed in his duties" gives the key to his marvelous success and bears a forceful lesson to all.

Is it not painful to find that there are so few people, even in the Christian church and ministry, who act with absolute loyalty to their convictions of what is true and righteous? Men are silent concerning some wrong that should be rebuked, or when some brother is falsely accused, or they give support to some cause that they know to be unworthy or compromising. A strange lack of moral fibre and real courage is often manifested by many disciples of Christ. "What did you sign that petition for?" we asked a good man the other day. "You knew it was unworthy and ought not to be granted." "Yes, I know it," he answered. "I knew I ought not to sign it, but really I could not refuse to do it." What a confession! And yet, how frequently men yield to entreaty when there is no doubt but that the appeal should at once be kindly yet firmly resisted. We need to recall the familiar words of Wendell Phillips' wife to him in a crucial experience in his early life. Taking him by the hand as he was leaving his home, the faithful monitor said, "Wendell, don't shilly-shally." And the great reformer and agitator confessed that that message from his invalid wife had very much to do with shaping the course and principle of his life. Phillips never knew what expediency or compromise meant. Servants of Jesus Christ, and especially ministers, should never "shilly-shally."

OUR ENGLISH LETTER

"NOVUS."

SOMETIMES one hesitates in writing to the HERALD, as to what subject to give precedence. This time I am free from that difficulty, the point being settled for me. The matter which has dwarfed all else in Methodist eyes during the past few days has been the

DEDICATION OF WESLEY'S HOUSE

in City Road hitherto used as a minister's residence. That Mecca of British as indeed of American Methodists will henceforth be a connectional institution, consisting in part of a Wesley Museum, in which will be preserved, for pilgrims to feast their gaze upon, all the interesting relics connected with Wesley's life and person that enthusiasm and money can obtain, and in part of a headquarters for work among the poor. That is an appropriate blend of the antique and the utilitarian which would assuredly find favor in the eyes of Wesley himself. The scheme has been rendered possible by the presentation to the trustees of some £5,000. This has come from the Wilson Street trustees, who found themselves in possession of it by reason of a rapid appreciation of property belonging to them in Radnor Street. They

were far-sighted enough to see that the gift of the whole of the sum to Wesley's Chapel trustees would make possible a scheme that would feed Methodist enthusiasm, and by stimulating an interest in the historical side of the church, help to strengthen its fabric. Their gift was conditional upon the scheme referred to being carried out, and upon a certain further amount being raised wherewith to free Wesley's Chapel from debt and put the historic house in good repair. These conditions have been fulfilled, thanks in a large degree to the energy and organizing ability of Rev. T. E. Westerdale, the superintendent minister of City Road circuit.

As to the meetings held to celebrate this new departure, I cannot, of course, describe them in detail. They occupied the better part of four days. That is to say, they began on Sunday at 7 o'clock in the morning with a prayer-meeting, and occupied the whole of that day. Rev. Charles Garrett, the founder and still the chief inspiration of the Liverpool Mission, Dr. Stephenson, and Rev. Charles H. Kelly conducted each a service. Monday evening was given up to a meeting addressed by representatives of other churches. Among these were Dr. Clifford (Baptist), Dean Farrar (Established Church), Dr. Monro Gibson (Presbyterian), and Silas K. Hocking and Alderman Duckworth, M. P. (United Methodist Free Church). This gathering was presided over by Mr. R. W. Perks, M. P., father of the "Methodist million" scheme and son of a president of Conference. Mr. Perks made a most appropriate chairman, inasmuch as he had in former years dwelt in Wesley's House and was thus able to indulge freely in "the revelry of reminiscence." On Tuesday evening it had been arranged to hold an old-fashioned Methodist love-feast, and this proved a time of great spiritual refreshment. There were those present from all over England who testified in plain words to the great things God had done for their souls. The testimonies were for the most part brief and pithy, crammed with spiritual autobiography. What would some novelists not have given to have heard them!

But Wednesday was the greatest day of all. Perhaps I would better begin at the beginning of the day, even at the risk of giving you a shock. The day's meetings began at 5 o'clock in the morning! Have you recovered? Then I may go on. At that hour a goodly number of "Methodist saints and martyrs" foregathered, and, in Methodist phrase, "had a good time." Revs. C. H. Kelly and T. E. Westerdale were present. At half past seven there was a sacramental service. Breakfast followed in the morning chapel, some two hundred sitting down. The member of Parliament for Central Birmingham, Mr. Ebenezer Parkes, presided, and was helped in the speech-making by Revs. Nehemiah Curnock, of the *Methodist Recorder*, and John S. Simon. That brought us to the forenoon, which in its turn brought with it Dr. Parker (Congregationalist), to whom had been assigned the honor of preaching from Wesley's pulpit. A good many on your side, I doubt not, have heard this Son of Thunder at the City Temple, and therefore it will suffice if I say that he did not on this occasion fall short of his reputation. The morning chapel was made use of again for lunch, the president in this instance being Rev. C. H. Kelly. Was this by way of reward for attending the 5 o'clock prayer-meeting? Hardly, I suppose. Sir Henry Fowler, M. P., the political hope of Methodism, who has already filled two important cabinet appointments, but just now dwells perforce in the cold shade of Opposition, was the chief speaker. In the afternoon the president of Conference preached the dedicatory sermon — a remarkable deliverance in every way worthy of him and of the occasion. The text was, "Then sang Deborah and Barak, the son of Abinoam, on that day, saying, For that the leaders took the lead in Israel; for that the people offered themselves willingly, bless ye the Lord," and the main point of the sermon was an eloquent plea to capable and educated Methodists to take their proper places as leaders of the church. An exhausting function to the president, after his preaching, was the reception held at the close of the dedicatory service.

Perhaps the crown of the whole celebration was the evening meeting. Not since the centenary services has Wesley's Chapel been so besieged by unsuccessful applicants for admission. Not only was the chapel filled by those sitting and standing — there appeared to be about an equal number of each — but the morning chapel, too, contained hundreds willing to stand and listen to the words of the speeches as they floated through the side windows. As for the platform, it groaned under the weight of no less than eleven ex-presidents. The president occupied the chair, and the speakers, besides him — for the fact that he had had a heavy day did not occur to him as sufficient excuse for remaining dumb — were Sir Clarence Smith, Rev. Dr. Horton (Congregationalist), and Rev. Price Hughes. Sir Clarence, like Mr. Perks, was able to dwell entertainingly on the past, for he, too, is a "son of the manse" and formerly dwelt in Wesley's House. Mr. Price Hughes — well, you know him, and can judge how well he would use so good an opportunity.

From this time forth Wesley's House, always a centre of interest, will be more than ever a place of resort for Methodist pilgrims anxious to gaze on the historic spot and to do honor to their pious founder. The nucleus of a museum has remained in the house ever since Wesley dwelt in it. That is to say, the furniture he used, or some of it — a chiffonier, a writing table (the one used for the writing of the greater part of the "Journals"), a clock, a chair, and an electrical appliance made use of by one never slow to adopt new methods in religion or in medicine — has been allowed to stay there, and there will it continue. Many "Wesley relics" are in private hands, and where the owners are Methodists it is hoped that they will possess the public spirit to contribute them. A good many relics, of course, have already found their way into public institutions, such as the Allan Library, hard by the house, the Centenary Hall, and the National Portrait Gallery. It is possible some of those at the Centenary Hall, a Methodist institution, may be removed. With respect to the other part of the scheme — the pursuance of work among the poor — every one will rejoice that the old house is to be put to such excellent use. I have not heard, but I rather suspect that Dr. Stephenson will seize the chance of obtaining a splendid field of work for some of his deaconesses.

When I wrote the other day concerning Mr. Perks' "Methodist million" suggestion, I omitted to say in what directions Mr. Perks proposes that the money, when obtained, shall be expended. He suggests that a quarter of it be devoted to building a large central pile of connectional buildings in London. At present we have nothing of the kind. Our connectional institutions are dotted about the city with a total lack of appropriateness and convenience. The Mission House, the Centenary Hall, the Allan Library, the Sunday-school Union, the Book Room, and half a dozen other centres present a network of complications, the only parallel I can think of being the heterogeneous condition of English law. Mr. Perks' suggestion would remedy this by a method similar to that of the Code Napoleon in law; that is, by grouping the various offices under one capacious roof, thus abolishing overlapping and confusion. Then perhaps when a cabman is told to drive to the Wesleyan Methodist headquarters he will know where to go, just as he knows well enough now where to go when he is bidden to make for the Memorial Hall, the head centre of Congregationalism. This expenditure, even if it involved the splendid sum of a quarter of a million, would be well made. One result would be to spare us the shame, to say nothing of the expense, of being compelled to hire a hall roomy enough to contain a connectional gathering. A like amount, it is suggested, should be spent in providing Methodist central halls in some fifteen or twenty large provincial towns. Of the remaining half-million, half is to be divided between home and foreign missions, the other half to assist the cause of education, elementary and higher. Truly a magnificent program!

THE DEATH OF MISS WILLARD

has caused the deepest regret in Great Britain, as indeed it must in every place where she was known. Her loss is the loss, not of a country nor of a race, but of a planet. As Mr. Price Hughes said at a memorial service held on Sunday in St. James' Hall, Miss Willard resembled Gladstone in this, that she defied classification. One hardly knows wherein she was greatest — as a religious force or as a social influence. Certainly she blended the two in a way never accomplished by any other woman. Sanctified and capable, it may have been to the extent of genius — I hesitate to use a word of vague significance — she shone on any platform, be the company what it might. I have listened to her as she followed some of the most brilliant of British orators, and it seemed to me that once one had conquered a lingering repugnance to a somewhat pronounced accent, she did not suffer by comparison. The last time I had the privilege of listening to her was at Browning Hall, a social settlement in Walworth, an obscure and dirty part of South London. The meeting was in furtherance of the unity of the two branches of the Anglo-Saxon race. I well remember how Miss Willard pleaded for peace between the States and Great Britain, the force with which she showed how indissoluble are the bonds that join us, how each is deep in the debt of the other. There is one woman to whom the loss of Miss Willard comes with more than ordinary weight. I mean Lady Henry Somerset. They were as sisters and had much in common. Gifted, eloquent, refined, many a platform will be the poorer now, for they loved to be together. I think, too, that many a home will feel the bereavement as almost a family one.

I had almost forgotten to make mention of an event that has stirred London deeply during the past week — at least such part of London as possesses any vestige of public spirit. I mean

THE RETURN OF A PROGRESSIVE MAJORITY

to the London County Council. How much this involves for the good government of London during the next three years I cannot here explain. Nobody was confident as to the result. As the first returns dribbled in, it seemed that matters were as much in favor of one side as of the other. A little later the balance appeared to incline in favor of the Progressives; and finally the defeat of the "Moderates," as the vanquished party styled itself, was shown to be nothing less than a rout, complete and unequivocal. A remarkable feature of the election is the manner in which the East End, and industrial London generally, has massed its votes for the victorious party. And, indeed, poor Londoners had much reason to; for it means for them good water and plenty, cheap means of communication, efficient, pure, and economical administration and low rates. As for Lord Salisbury's and Mr. Chamberlain's scheme for splitting up London into ten municipalities, Londoners have shown that they will have none of it. No issue was ever more clearly before an electorate.

London, England.

A NIGHT THOUGHT

GEORGE EDWARD DAY.

Like some frail vine, that reaches toward the sun
Day after day, no matter how 'tis bent
And turned aside in ways persistent, meant
To shape some other course for it to run, —
So, Father of all love, when day is done,
And every worldly influence has spent
Its utmost power to change my life's intent,
I turn to Thee, my Life and Light in one!

No other passion holds my soul for long,
Nor turns my steadfast purpose from its way;
Though worldly powers conspire to do me wrong,
Thy love is mine, and mightier far than they;
So, like a flint, my face with purpose strong
Is fixed on Thee, nor shall be turned away.

Lynn, Mass.

TWO PICTURES IN INDIA

BISHOP C. D. FOSS.

I HAVE never coveted the rare art of painting with the pen so much as since I came to India. It would be an unspeakable pleasure if I could communicate to my friends in America a vivid and impressive sense of many things which I have seen in this Oriental land; especially, if by any means I could set forth any fit representations of the sharp and pathetic contrasts between heathenism and Christianity which thrust themselves before my eyes almost every day. Possibly something may be gained by attempting the impossible. I have recently witnessed such an indescribable contrast. There is now in progress in this city at the junction of the two very sacred rivers, the Ganges and the Jumna,

A HEATHEN MELA.

Mela is the word for any great religious festival, and has been applied for ages to the great gatherings of pilgrims in sacred places for the worship of their gods. The same word has also been adopted by Christians for their annual open-air religious gatherings, and in their use of it, it is pretty nearly synonymous with "camp-meeting." The *mela* now in progress in this city lasts about a month. The pilgrims come and go, most of them staying for from one to three or four days; but some, claiming to be especially devout, remain the entire month. They suppose there is very special virtue in bathing in the sacred waters at the junction of these two most renowned of their sacred rivers.

I saw crowds of pilgrims, men and women, coming and going, each carrying a large coarse blanket, in which they roll themselves up to sleep at night in the clear but sharply cold nights of this winter season. They gather chiefly on the vast sandy plain, which stretches away from the low bluff on the river-bank, and which their numberless feet have trodden into a deep dust, through which, on a very wide avenue which is the main highway from the city to the river, water-carriers with huge skin bottles slung from their shoulders sprinkle broad paths. All along the chief avenue there are lines of beggars, many of whom clamorously thrust themselves before you, displaying most frightful physical deformities; there were several lepers among them Others sat in the dust on their blankets, or on pieces of coarse sail-cloth, importunately calling for alms, now and then receiving the smallest copper coins or little handfuls of rice or other grains.

At frequent intervals there were devotees, some of whom have been for years in most painful postures, hoping thereby to become holy, and who are familiarly spoken of by the Hindus as "holy men." I saw one man standing on his right leg, and with his left foot firmly placed just above his right knee, with a post behind him, from which was suspended by cords a small flat piece of board, on which he leaned his breast, and which might perhaps have supported one quarter of his weight. He had undertaken this self-torture for a period of twelve years, eleven of which had already elapsed, and it is said that if he should now touch his left foot to the ground he would be stoned to death. Another devotee was entirely buried in the dust, except only a small portion of his face, and a cloud of dust rose from his lips every time he breathed. Further down the line and near the river there were three victims of self-torture who had been lying on their beds of spikes, one for nine years, one for seven, one for five. A single spike from one of those sharp beds now lies on my table. It is about three inches in length, and so sharp that one can hardly conceive it possible for a man to lie on hundreds of such without being pierced to the bone by every one; and yet I am told that careful practice at the beginning makes the skin and flesh so callous that after a while the pain endured is not excessive.

Beside the avenue along which thousands of pilgrims were continually passing I found a Christian booth in charge of several native preachers and singers belonging to the Church of England. Little crowds of people would stop to listen to their songs and exhortations for a few minutes, one occasionally making some reply to what the preacher said; but after brief conversations with him they passed on, and soon others took their places. When the preaching services were over I conversed with these consecrated workers, two of whom understood English, and, with their interpretation, had a long talk with a Brahman nearly seventy years of age, who had stood some time in the crowd listening, and counting off his beads with his hands in his prayer-bag. I preached Jesus to him as best I could, and told him I wanted his beads and his prayer-bag, having already secured the admission that they were of no particular use to him. He promptly gave them to me, and I handed him a few pice, which he received gratefully, but afterwards offered to return to me, saying that I was welcome to the rosary and the prayer-bag. As I rose to leave he said that he would be my disciple. I tried as best I knew how to make him understand whose disciple I was, and exhorted him to accept the same Master and Lord.

There passed along through this vast crowd of pilgrims and beggars a few men distributing alms, doubtless with a high sense of religious duty, but in a way which showed their utter lack of sympathy and in some cases a spirit of brutality. One man in a carriage had two servants with him to distribute very coarse and cheap shawls or blankets. Wherever he went his carriage was thronged by scores of clamorous beggars, many of whom he very rudely pushed aside, and one very wretched-looking man who was too clamorous, and who obstructed his way, he struck on the face with his cane, drawing blood. The poor fellow then sank down in the sand in despair and gave up his effort. Other men passed along with bags of grain and flung handfuls of it at the wretches sitting on their blankets by the wayside, so carelessly that much of it fell in the sand instead of on the blankets, and had to be picked out grain by grain.

No words of mine can convey any just sense of what I felt concerning the measureless and desperate degradation which their heathenism had brought to hundreds of millions of people in this country, nor of the zest and relish with which I turn away from such scenes, and often with melted heart and moistened eyes look on other pictures, such as

A METHODIST CONFERENCE

has just now furnished me. It was the North India Conference, the mother of our whole work in this country, which, after all the territory which has been set off from it to constitute other Conferences, now has eighty six ministers, more than two-thirds of whom are natives. It met in Bareilly, where Dr. Butler planted India Methodism, and where, in less than one year, it was rudely uprooted by the great Mutiny, but was replanted the following year. That planting now has fruitage but poorly indicated by such statistics as these — nearly 80,000 communicants, and about the same number of Sunday-school scholars. From day to day there sat in the Conference the venerable Joel Janvier, our first native preacher, furnished us by the Presbyterian Church, who has long been totally blind, but whose glowing words assured us that he clearly sees the Eternal City to which he is hastening. There sat also in the Conference from day to day Rev. Dr. Humphrey, who near Bareilly baptized our first convert in India.

The daily program of the Conference ran thus: Conference prayer-meeting at 8 A. M.; session of the Conference from 11 till 2; at 2 P. M. the woman's conference and the meeting of the presiding elders; at 6 o'clock a sermon; and at 8 P. M., around the "mess table," after tea, an exceedingly fresh, unconventional, conversational, spiritual, prayer and conference meeting of some sixty American missionaries, wives of missionaries, and women workers. This meeting has always been a distinctive and most delightful feature of the North India Conference, and is anticipated from year to year as an occasion of great spiritual refreshment. Many a young missionary and lady teacher has found it both an arsenal and an armory.

The usual Sunday services were occasions of much religious interest and

quickening; but the occasion which furnished me a picture long to hang in the gallery of my memory was the baptism of a hundred and fifteen little girls, "famine waifs" a year ago, now surrounded by the inestimable blessings of a Christian home in our Orphanage under the care of Miss English. They all sat on the floor, in three rows, in a large space in front of the pulpit, their bare feet projecting from under their neat, plain dresses, and their heads wrapped in little chadars. Many of them had very bright faces and piercing black eyes. One benefit of the awful famine is that thousands of such young immortals who would have lived and died heathen, are now under the care of the Christian Church; many hundreds of them in the orphanages of our own church.

Immediately after the close of the session of the Conference I went to a little village of mud huts five miles from the city for the baptism of forty-four persons, recent converts with their infant children, and to lay the foundation of the new "Butler Chapel." It was peculiarly affecting to see these "living stones," just hewn from nature's quarry, placed for baptism on the site of the chapel about to be built. We first placed a few coarse, unburnt bricks in the trench dug for the foundation, spread some water on them, and consecrated them in the name of the Holy Trinity. The presiding elder closely questioned the adult candidates for baptism, breaking down the questions into little bits, making comments on them, and mentioning the specific sins which they most needed to give up; and then we sprinkled the dusky foreheads, pronouncing over them the adorable Triune name. The entire scene was exceedingly primitive, rude, and simple, but probably no more so than baptism in the apostolic times. Our veteran presiding elders assure me that in such cases, where most of the population of little villages turn to Christ in baptism, if they are faithfully looked after by pastor-teachers, it often occurs that not five per cent. of them go back from their Christian profession, and that the most of them steadily progress in moral conduct and Christian life, and many of them attain to a very clear and growing personal religious experience.

Allahabad, India.

There is a pretty story told concerning the late Dr. Dale. He was traveling, I think, in the colonies. Speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, he said that he often felt inclined to say to his own people, "If you love me, tell me so." The little speech reached England sooner than did the speaker, and when some months later the Doctor entered the hall in Birmingham in which a "welcome home" had been arranged for him, almost the first object that met his eyes was a large scroll across one end of the building, "We love you, and we tell you so." — *George Jackson.*

CHARLES WESLEY'S SHORTHAND IN HIS BRIDAL GIFT

REV. WILLIAM D. BRIDGE.

A RARE volume, on the fly-leaf of which were written a little over eight lines of shorthand, has been placed temporarily in the hands of Rev. Dillon Bronson, of Salem. Knowing that the present writer is an enthusiast in shorthand studies, he asked for a translation to be made, if possible.

The little book containing this shorthand is unique, being the second volume of two containing the entire Bible, but this begins (without any title-page) with the second syllable of the word "provinces" in the twelfth verse of the eighth chapter of the Book of Esther: "vinces of King Ahasuerus, namely, upon the thirteenth day," etc. The book is about 5½ inches long by 3 inches wide and 1 inch thick, bound in heavy morocco, each page being surrounded by a red border, with double ruling at the top and a ruling down the middle of the page, separating the two columns of reading matter. This red bordering and ruling is all by hand-work, as is evident on close inspection. The title-page of the New Testament portion of the volume is beautifully ruled off in fancy-work in red, by the pen, and has the imprint: "Oxford. Printed by John Baskett, Printer to the University, MDCCXXXIX." At the top of the first fly-leaf, in very neat printed lettering, are the words:

SARAH GWYNNE
April 7, 1749.

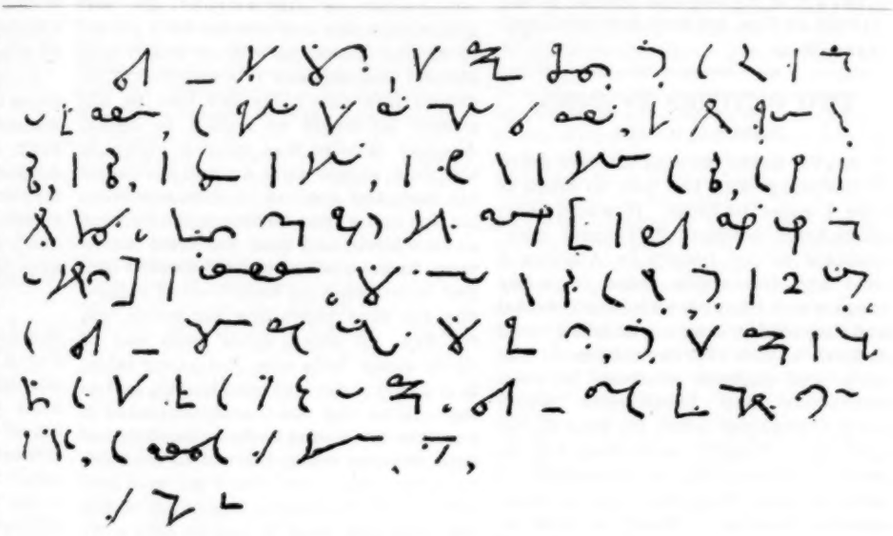
Somewhat below, in feminine hand, evidently in the script of Susannah Wesley, are the words:

SA: WESLEY.
CH WESLEY.
The Gift of his Dear Mother.

On the last fly-leaf of the volume, in the upper right-hand corner, in very pretty script, are the following:

SARAH GWYNNE.
July, 1748.

Now for a brief history of this gift of Charles Wesley to his bride on the day preceding their marriage. Marmaduke Gwynne in 1748 was a notable magistrate in Garth, Wales, a wealthy gentleman, with large landed estates, a family of nine sons and daughters, a resident chaplain, and twenty servants. By a most peculiar providence he had become acquainted with the Wesleys, their work and worth, and he invited them to his estate in Garth to hold services. Charles Wesley went. He fell in love with Miss Sarah Gwynne. His love was reciprocated, though there was a difference of nineteen years in their ages. Miss Gwynne was a lady of great beauty and rare accomplishments. An engagement followed, and was accepted by the father on the sole condition that the suitor should prove that his assured income would be $500 per year. John and Charles Wesley owned together copyrights in their music books and hymns. They had ten years before this time mutually agreed that neither would marry without the consent of the other. John Wes-



[Enlarged, by photo-engraving, to nearly three times its actual size.]

CHARLES WESLEY'S SHORTHAND.

Let us pray for all men, for Christ's Holy Catholic Church, especially that part of it assembled in this kingdom; and for our gracious Sovereign King George; * their Royal Highnesses, Frederick, Prince of Wales, the Princess of Wales; the Duke; † the Baron; ‡ the children of the Prince and the Princess, and all the royal family; his Majesty's Most Honorable Privy Council (the Great Council now assembled in Parliament); the United Kingdom of England and Scotland; § and for all institutions of piety and learning, especially the two universities. ‖ And let us bless God in heaven for all His mercies; especially for Christ, the father of them; and for those that are dead in Christ; and let us commend to His fatherly compassion the afflicted, and conclude our prayers, saying, Our Father, etc.

* King George II., whose reign was "the most prosperous period that England had ever known," according to Hallam. The Prince of Wales was Frederick Louis.

† The "Duke" for whom Charles Wesley prays was William Augustus, Duke of Cumberland, brother of the Prince of Wales. He was at this time the General of the royal armies.

‡ We have not been able to identify this special "Baron." Some expert in English history may enlighten our darkness.

§ This was the official title of the kingdom from 1707.

‖ Oxford and Cambridge, with the former of which Charles Wesley and his brother had so long been connected, and for which his soul went out in constant prayer.

ley's consent to the nuptials was secured, and he drew up legal papers guaranteeing his brother an annual income of the needful $500. All obstacles were now removed. John and Charles Wesley arrived in Garth two days prior to the marriage. The day before the marriage Charles made the present to his bride of the beautiful Bible now in our hands. It bears date April 7, 1749, and they were married by John the next morning at eight o'clock at the chapel of the estate, after having spent three and a half hours in the Gwynne mansion in reading the Scriptures, prayer, and singing of hymns, two or three of which were written for the occasion by Charles Wesley and are still extant in manuscript. The marriage day was Saturday, and the next day John Wesley preached at the mansion, and all received the Lord's Supper. Charles and his wife remained "at home" for two weeks, Charles preaching there or in the neighborhood every day, and on April 21 he resumed his evangelistic travels, leaving his bride in the bosom of her father's family. He was soon taken very seriously ill with a fever, and, on recovering, his wife would not leave him, and they started out in their evangelistic Methodistic labors, she riding with him postilion-fashion on the same horse. She was married at twenty-three years of age and died at ninety-six; he was forty-two at marriage and died at eighty.

Both John and Charles Wesley were facile writers of the shorthand of their day. Charles' writing before us presents a most neat and clear-cut specimen of Byrom's shorthand. Dr. John Byrom was a graduate of Cambridge University, and as early as 1720 prepared his system of stenography. For very many years he taught it privately, and obtained an Act of Parliament to prevent illicit teaching of the same by others, his first edition not being published till 1767. A copy of that edition is in the possession of the present writer. Very many distinguished statesmen and literary gentlemen studied the art under Dr. Byrom. In the early edition Rev. Charles Wesley is mentioned as one of the number.

That we might translate this specimen of Byrom's stenography, the present writer has studied most carefully three volumes of different dates containing the Byrom System. We have been able to make an accurate translation of all the characters save one, which is evidently a special form or word-sign, which we do not fully decipher. We herewith present this translation.

MICHIGAN LETTER

"N'IMPORTE."

WE Methodists of the Wolverine State do not inaugurate a college president very often, hence the event is of considerable interest to us. Twenty years have passed since our last inauguration, when Dr. Fiske was inducted into his high office at the head of Albion College. And during those two decades our college has had prosperity very marked in many ways. Financially the progress has not kept pace with other important advancement, and the "annual deficit" has been the recurring fact until it totals now something like $80,000. The new president will have somewhat to do besides "keep school" in the days and months to come.

This $80,000 is a sum quite appalling, and yet eighty cents from every member of our church in Michigan would more than do the business and pay the debt. So would eight cents a member from every Methodist in our connection pay our missionary debt; but still it drags its slow length along. We shall do it — we shall pay the debt — and it ought to be done between sun-up and sun-down of any day in the year with eight cents from every member, but some months have passed since we began the effort and the half-way point is but just now passed. So will it be a long-drawn-out process, "tedious and tuckerin'," for the new president of Albion to arouse Michigan Methodists to give each eighty cents and pay the debt. But it will come at last. The new chief means it shall, and he pledged us in his inaugural that this annual deficit should cease to be, and the payment of the debt should be undertaken.

In my last letter I announced the election of Rev. John P. Ashley, Ph. D., as president of the college. He assumed his duties at the opening of the winter term in January, and his inauguration took place Feb. 23. The friends of the college were out in force, preachers and laymen from various sections of the State, to see it done. It was begun in the morning and finished in the afternoon. Hon. Horace Hitchcock, of Detroit, president of the board of trustees, presided at the morning session, introduced the speakers and delivered the keys to the new president. Both Conferences were represented in short addresses, as were also the board of trustees, the college faculty, sister colleges, the alumni, the students, and the city of Albion, and all these addresses had words of warmest appreciation and affection for the retiring president, and bore words of heartiest greeting to the incoming. Ex-President Fiske presided in the afternoon and in a very felicitous address introduced Bishop Ninde to deliver the charge to the new president. No one could have done it better. Bishop Ninde never fails to say the right words, and his half-hour "charge" upon that day was of singular beauty in its diction and was perfect in its kind. President Ashley's address was of greater length, and discussed the question of the "Christian College," and told the people what he would like to see Albion become and what he should try to make it. There seems to be among the trustees and others who are near at hand the conviction that he will do just what he thinks he will, and that an era of greater prosperity has dawned for "Old Albion."

Dr. Ashley is not very tall in stature, hardly up to medium height, somewhat stout, as if well fed, and stands solidly on his feet. His head sits firmly on his shoulders, and must contain a good-sized brain. His hair is dark, already getting thin upon his crown, as becometh a learned man. His face is smooth shaven and at a distance he has a boyish look, and one would think him younger than he is. His bearing is that of a man who feels himself carrying large responsibility but with conscious power. His voice is strong, clear and resonant, such as people will like to listen to. His inaugural indicated wide reading, careful culture and hard thinking. There was an abundance of rhetoric which embellished, but did not conceal, his thought. It was a good address from the brain and heart of a serious, earnest man, and it made a good impression.

* *

The daily papers have been announcing that Dr. S. W. Horner, of Bay City, would be transferred to New England and stationed in Portland, Maine, but the *Michigan Advocate* reports it isn't so, and that Dr. Horner will remain with us. He came to our State by transfer about six years ago, and there are several good churches yet for him if he abide.

* *

Active preparation is now in progress for the State Epworth League convention, to begin April 1. It is expected to be the greatest gathering of Leaguers ever yet held in our great State.

If ZION'S HERALD were generally circulated in our State, its recent editorial on "How Far is the Epworth League Responsible?" would make a genuine sensation. But to some hereabouts the article would be considered timely. At least two quarterly conferences out here with us have recently introduced resolutions to suspend their Epworth League chapters because their work was not in harmony with the usages and polity of our church. In some places there seems to be a line pretty clearly drawn between the League and the church, and the League members make their devotional meetings a substitute for the Sunday evening public worship and the mid-week prayer-meeting. There are pastors in Michigan — level-headed, careful men, who have deep interest in the young people — who think the League is not an unmixed blessing everywhere; and they would endorse the closing sentence of your editorial, that the League "must be reformed and rebuilt into the church or it will die of spiritual atrophy."

An Interpretation!

A FEW weeks ago I received a letter from the West, in which I was very politely asked several questions concerning the "book" of Isaiah 29. Thinking that the inquirer was probably a young minister who was earnestly trying to understand the Bible, but had been befogged by the commentators, I took considerable time and pains, as I always do in such cases, to explain as well as I could the meaning of the prophet. I have just received, in reply to my effort, a letter and a circular. In his letter my correspondent says that he put the questions propounded to me to others; that, in fact, he "sought information on this chapter of D. D.'s from Maine to California." He declares, however, that the opinions given him are so conflicting that he has decided to abide by the one with which he began, and refers me to his circular. Here is his interpretation: —

"The 'stick' (record) of Judah, Ezek. 37: 15-23, is the Bible. The 'stick' (record) of Joseph or Ephraim, Ezek. 37: 15-23, the 'truth' of Psa. 85: 10-12, and the 'sealed book' of Isa. 29: 11, 12, have their fulfilment in the coming forth of the Book of Mormon. The 'learned' man of Isa. 29: 11 was Prof. Anthon, of New York city, N. Y., to whom 'the words (characters) of a book' were delivered in February, 1828. The man not 'learned' of Isaiah 29: 22 was Joseph Smith, translator of the 'sealed book' (Book of Mormon). Joseph Smith was the man who received instruction from the heavenly messengers and proclaimed to the world the messages of Zech. 2: 3, 4; Mal. 3: 1; Rev. 14: 6, 7; Mal. 4: 5, 6; Amos 3: 7; Matt. 20: 6."

All this is very ingenious, but who but a Mormon would have thought of it? Some of us, however, sometimes go just as far astray in other directions. In fact, one can hear this sort of exegesis any day in Boston, especially among the Adventists of the various denominations. H. G. M.

School of Theology, Boston University.

Neglect of Family Prayer

"I shall never," writes Rev. Norman McLeod, "forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so, she can tell Him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! Oh, that she were with me but for one day again!"

DR. AND MRS. BALDWIN IN FOOCHOW

REV. J. H. WORLEY, PH. D.

FEW persons are ever favored with an experience such as these honored servants of God have enjoyed during the past few months. For many years they did heroic service for the Master in this part of China, but for the past eighteen years they have labored in the home land to spread Christ's kingdom throughout the world, and especially in China; and now they are permitted to return to this field, made sacred by many ties, to celebrate the fiftieth anniversary of the founding of Methodism in the world's greatest empire. That the people rejoiced to see and hear them again was not surprising, and that they enjoyed every moment and were only sorry they could not remain longer, is also true. Several times they expressed a desire to stay and spend their remaining days in the work here.

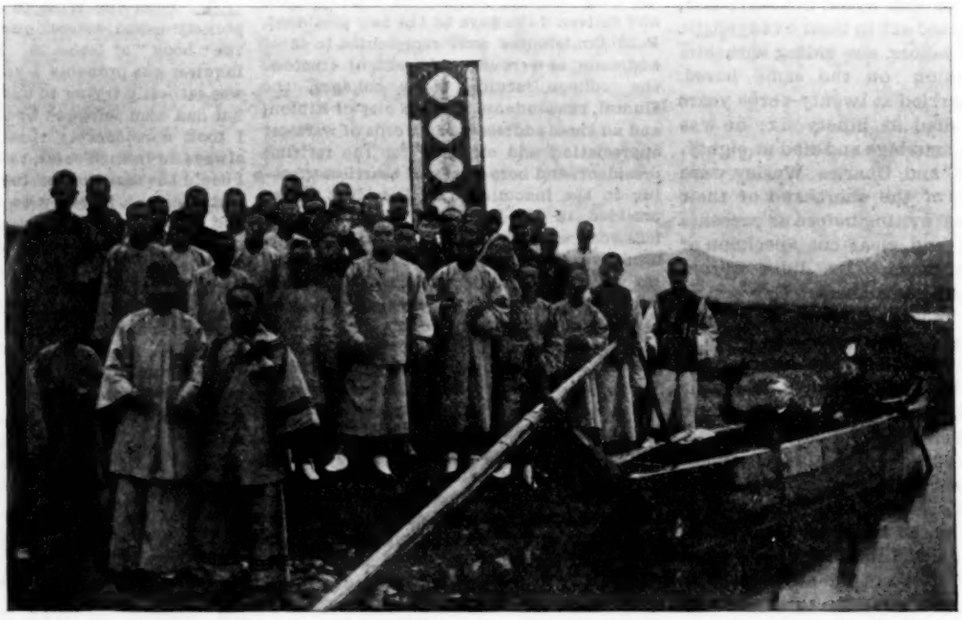
It was a great surprise that Dr. Baldwin, though absent so long, could address the people in their own tongue; and some declared that he spoke as well as of old. He preached the jubilee sermon and the sermon at the dedication of the new church, which took place the last Sunday they were with us, besides preaching and speaking frequently at various conferences and meetings. Mrs. Baldwin's addresses at the woman's conference and other meetings were very helpful.

When Dr. Baldwin came to Foochow, thirty-eight years ago, there were not more than a dozen Christians in the three missions in this part of China; but now there are about thirty-five thousand, with an ever-increasing ratio of advance. Besides, the work has spread to nearly every province, where flourishing mission stations have been established. There are nearly a hundred thousand communicants in all the Protestant churches throughout the empire. The leaven of the Gospel, carrying with it the spirit of modern progress, has permeated every class of society. There are unmistakable evidences that China is really awakening from her long slumber.

Dr. and Mrs. Baldwin occupy a vantage ground such as very few are privileged to have, from which to judge the genuineness of the work, give helpful suggestions, and form a right estimate of the outlook. They are very hopeful for the future. Though they have kept as well posted as is possible for people on the other side of the globe, they were constantly meeting with happy surprises. During several weeks of travel and sojourn in the interior in Hokchiang, Kucheng and Mingchiang, the contrast between now and thirty years ago, when Mrs. Baldwin was the first foreign woman who ever visited Kucheng, was very marked. Then they were followed by a gaping crowd and called bad names; but now they were met by native Christians several miles from the city and escorted to the homes of the missionaries, and everywhere on the streets were greeted most cordially by the heathen. There were large congregations of Christian workers and members eager to hear the deep truths of the life more abundant. The ability to comprehend, and the joy with which they accepted these higher truths, was another surprise to our guests. They said the development in this respect was simply marvelous, and was one of the most encouraging signs they had witnessed in all their travels. Along with this growing desire and ability on the part of the native Christians to understand the deeper truths of the inner life, there is an ever-increasing hungering and thirsting after righteousness with the unsaved; and the promise is that "they shall be filled."

Since the departure of Dr. and Mrs. Baldwin on their homeward voyage another meeting has been held on that far-off, needy Jong-Bing District, and from first to last the Spirit was present in great power. The workers and members of the local church received such an uplift as they had never had before. At the evening meetings large numbers of heathen came and for three hours listened to the word of life. It was impossible to seat all, and many stood during the entire service. After the sermon, suited to the Christian people, addresses on more elementary subjects would be delivered to the heathen, many of whom expressed a desire to know the truth. The native pastor purposed to follow up the work begun in these meetings.

Thus it is in many villages. The people want to hear, but we often find ourselves without money to send them a teacher. An unmarried man can be kept in the work a year for $25, and $10 will keep a boy in school a year. Who will send either one of these amounts? To any one sending me $10 or more I will send a photograph of the person helped and a letter from him in Chinese with translation of same; also photograph of Chinese woman's bound feet, together with a printed description of how the feet are bound.



Dr. and Mrs. Baldwin leaving Mingchiang to go down the rapids in a ratboat.

Please send money to Rev. A. J. Palmer, D. D., 150 Fifth Ave., New York, telling him for what purpose it is to be used; or send to Rev. J. H. Worley, Foochow, China, by draft or post-office order on Foochow or Hong Kong.

The Ideal Religious Newspaper

Many meetings have been held to discuss "The Ideal Newspaper" and "The Ideal Religious Newspaper," the idea being that one existed in the minds of a few men, which, if published, would be vastly superior to the best printed now — in other words, the world would have an ideal paper. These meetings have usually been more entertaining than beneficial, and the reason is plain: There are many ideal papers already — ideal for the class of readers for whom they are prepared. This does not mean that every week's issue reaches the standard which the editor has in mind; no reader, however, is so critical of his favorite paper as is the editor. But no one knows so well as he the efforts made to fulfil the ideal in his own mind, and, so far as he can judge, in the minds of the readers. — *New York Observer.*

THE FAMILY

THE VOICE ABOVE

Lost on the drift, — and where the full clouds flow
The steep above him looms,
And strong winds out of distant regions blow
The snow in streaming plumes,
And yawns the gulf of the crevasse below
In sapphire glows and glooms.

Along the precipice there is no way
That he may surely tread;
Slight in his foothold on the slippery stay
That trembles to his tread;
And chill and terrible the dying day
Falls fast about his head.

Could he but hear some lowing of the herd,
Some mountain bell ring clear;
If some familiar sound one moment stirred
To guide him, lost in fear!
He dares not move — some beckoning, leading word,
Alas! could he but hear!

In those waste places of the earth and dim
No star shines forth at all —
Through awful loneliness enshrouding him
He gives one shuddering call,
While horror of great darkness seems to swim
And fold him in its pall.

Then, like blown breath of music in the height,
A cry from far and low;
He thrills, he springs, he gathers all his might,
He feels new pulses glow!
His Father's voice — he needs nor sense nor sight,
He knows the way to go!

— HARRIET PRESCOTT SPOFFORD, in *Harper's Magazine.*

Thoughts for the Thoughtful

No sign of spring, save that the catkins fill
And willow stems grow daily red and bright.
— *H. H.*

* * *

Life is correspondence with environment. The larger the environment the richer the life. — *Wayland Hoyt, D. D.*

* * *

Things that are not done at the right time are nearly sure to force themselves upon us when we can least bear the trouble of them. — *A. D. T. Whitney.*

* * *

Occasionally, of a bright, warm, still day in March, such as we have had the present season, the little flying spider is abroad. It is the most delicate of all March tokens, but very suggestive. Its long, waving threads of gossamer, invisible except when the sunlight falls upon them at a particular angle, stream out here and there upon the air, a filament of life, reaching and reaching as if to catch and detain the most subtle of the skyey influences.— JOHN BURROUGHS, in "Nature's Diary."

* * *

Duty's path always opens for us as we go on — not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping-stones by which we shall rise to higher things. — *J. R. Miller, D. D.*

* * *

The Pharisee thought he was a beautiful religionist because he did certain things; namely, give tithes, fast, and all the rest. Many people are equally mistaken. Some think themselves Christian and self-sacrificing because they will *not* do certain things. They think that is the Christian austerity which is able to say, I do not *do* this or that. But this is not the austerity of Christian principle. The Christian may be required tomorrow to do what he would not do today. He may, on the other hand, be required to abstain tomorrow from what seems perfectly right today. It is the principle that makes the austerity. It is the ability and the readiness to change and alter the rule of life and the habit of conduct that mark the real austerity of the gospel life. This is the sacrifice which most people are not willing to make. — *Rev. A. A. Berle.*

* * *

There are many things which we can do, but we have not yet vanquished Death. The strongest and busiest are in a moment snatched away from their friends and their occupations, to toss and moan on a sick bed, through an accident, or an epidemic, or the sudden protest of an overwrought frame against unwise exertion; and then in a helplessness that humbles them, and, it may be, an agony that unnerves them, they open their eyes to see that God is in the world as well as Mammon, and that the time is short. Illness *may* mean death; and most of us know persons with whom the thought of death is as distant as a fixed star. Others, who have never known an hour's illness in their lives, are liable to be somewhat unfeeling when sickness comes near them, talking about it as if it was more a fancy than a reality, complaining of it as if it was a deliberate conspiracy against their own ease. When they have been ill themselves, the granite in their hearts is softened. For all their lives to come, experience makes them gentle with pain. Others, again, are so immersed in earthly cares that though they think they have no time to prepare for eternity, they quite forget they must find time to die; while to tens of thousands of us, a life continuous and unbroken, even in its honorable duties and its innocent recreations, has the benumbing effect of a protracted frost on the highest part of our nature. When we have no changes, we forget God. — *Bishop Thorold.*

* * *

It is only when we come to thank God as earnestly for our trials as for our mercies that we shall have that patience and poise and peace, under all the trying experiences of life, that it is the Christian's privilege to enjoy. We shall be able to do this when we, with Paul, shall come to recognize that all things, trials and mercies, are concentric to the orbit of God's purpose; and that our sorrows as well as our joys contribute to our good and His glory. — *Rev. George R. Wood.*

* * *

The darkened chamber held the maiden dead.
Her name was Faith. Of long neglect she died.
And now men rose and shook themselves and cried:
"O Faith, come back — come back ere hope be fled!"
But she lay silent on her solemn bed.
And men grew piteous at their prayer denied;
They said: "No more is man to man allied;
We fall asunder — and the world," they said.
And while they talked, behold a gracious form,
"We live and die together, she and I."
So then he kissed her, and her flesh grew warm;
She woke and faced them with a ruddy glow.
If Love be living, Faith can never die.

— *Edward C. Lefroy.*

* * *

It requires a well-kept life to *do* the will of God, and even a *better* kept life to *will* to do His will. To be *willing* is a rarer grace than to be *doing* the will of God. For he who is *willing* may sometimes have nothing to *do*, and must only be *willing* to *wait*; and it is easier far to be *doing* God's will than to be *willing* to have *nothing to do* — it is easier far to be *working* for Christ than it is to be willing to *cease*. No, there is nothing rarer in the world today than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart. — HENRY DRUMMOND, in "The Ideal Life."

* * *

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in the reflection. The higher the trees, the lower their image. That is the picture of this world; what is highest in this world is lowest in the other, and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve reign, and the last are first. Any girl is willing to fling away paste diamonds for the real stones; when a man understands what God can be to the soul, he loses his taste for things he used to care for most. — *Rev. F. B. Meyer.*

FAG-END RELIGION

In Two Parts

I

MRS. CHARLOTTE F. WILDER.

THE minister's wife and Mrs. Sloan Abel, a congenial soul, sat in close communion one Friday afternoon in the library at the parsonage. The pastor had gone to call on a distant parishioner, and these two sisters had time to talk over the interests of the church. It is not often that the secret heart-aches and perplexities of the pastor and his wife get out into the world, but we are going to open that library-door with the hope that good may be done in the church just as good has been done in the great world because Paul's closet-door swung ajar when he uttered those sublime whisperings in the ear of God when writing to the Church at Ephesus.

"Yes, the superintendent of the Sunday-school was here last evening," said the minister's wife, "and he needs three new teachers, and there is not a soul in all the church willing to take a class. Besides, two of the teachers who have been off on a vacation have come back dissatisfied and want to give up their classes," and Mrs. Mansfield, the minister's wife, sighed as she thought of the burden laid on the superintendent.

"Why, there are Mr. Lang and Mr. Carter, and that young Dr. Hill, who has just opened an office as dentist. He graduated from our university two years ago, and he was an excellent Christian worker all the time he was in school," and Mrs. Sloan Abel looked hopefully toward the pastor's wife as though that problem was solved.

"The superintendent has been to each one of them," and Mrs. Mansfield paused as though it was hardly worth while to tell the rest, it was such an old story; but after a minute's pause she added: "Mr. Lang says he 'works hard all the week and he doesn't want to be tied to a Sunday-school class.' He wants his Sundays for rest. Besides, if he were going to take a class, he wants one that can do some bright thinking. He says the average class is the dullest thing on earth. Nobody expects a Sunday-school scholar to get his lesson, and he doesn't propose to waste his fragrance on the desert air."

"Umph! appreciates himself and looks out for number one!" said Mrs. Sloan Abel, with a slight curl of her lip. "But doesn't Mr. Lang know that God gave him his opportunities for an education, for culture, gave him wealth and

success in his profession? — that all he has was a gift from his Heavenly Father? Doesn't he know that the church needs his influence and his service? Doesn't he know that the world needs his strong hand to uplift and help? What a power he might be for good! How does he *dare* let it go to waste when God gave it for use?"

"He doubtless knows the good he could do, but he does not seem to care."

"But think what he is losing!" replied Mrs. Sloan Abel, with a tone of longing and anxiety. "Doesn't he know that when we open a window toward God in any Christian work that calls for self-sacrifice, it means a marvelous entrance of God-given beauty, grace, growth, strength? Then, does he never think of the danger of refusing to help, of turning from duty, of being unwilling to sacrifice ease and comfort to make the world better?" continued Mrs. Sloan Abel. "He has enough of this world's goods so that he need not work so hard six days of the week as to need physical and mental rest on Sunday. Many a man in the same profession would be glad to help him on Saturday or Monday — many a man who needs the business. He need not work so hard."

The minister's wife slowly shook her head as she replied: "It is one of the hard things of this money-getting age to refuse business that will bring in money. If he were to turn one or two cases over to a brother lawyer, he might lose a hundred dollars in a year! Men who love money would rather stare paralysis or apoplexy right in the face a half dozen years than lose a few dollars even if it went to help a friend or neighbor," and the pastor's wife sighed as she thought of the amount of good that might be done if Mr. Lang would only lighten his own load and at the same time help some fellow-traveler who had hardly enough to take him over the journey.

"It's strange men of such good sense and judgment can't get will-power enough to cut short off besetting sins," answered Mrs. Sloan Abel. "Of course they know that if they would 'live unto God' they must 'die unto sin.' They know what 'die' means. They know that if they keep ever so small a seed of self in the soul 'twill take root and grow and grow and grow until it crowds God clear out. A name to live, but dead. I don't wonder that Dante, in his great poem, put that sort of people not only outside of heaven, but even the depth of hell would not receive them, and they passed their time so meanly wrapped up in self that all other lots — even that of the sufferers in lowest perdition — 'they envied.' But surely Mr. Carter and Dr. Hill haven't so much business through the week that they want to rest on Sunday!"

"No — but they had their excuses," and the pastor's wife sighed again.

"Well! there's Mrs. Gaylord" —

"Does her 'own housework,'" quoted Mrs. Mansfield.

"How about Mrs. Gray?" asked Mrs. Sloan Abel after a few minutes' thought.

"'Teaches school all the week,'" said Mrs. Mansfield.

"But she has the whole of Saturday as a holiday. During all the years I taught in public school or academy, I also taught in Sunday-school, and I've taught a Sunday-school class every year since, and I never had more time to myself than when I was a school-teacher five days in a week. But there is Miss Carruth and Etta Sawyer," said Mrs. Sloan Abel, determined to find some one who would take up the Lord's work. "They are new students at our academy and seem like such earnest Christian girls and so bright and intelligent."

"They told the superintendent that they'd been teachers for several years. One of them had had charge of a primary department, and the other had taught an 'infant class,' but now they wanted to rest. Here is the work, but what *are* we to do for workers? Mr. Mansfield planned and thought over the matter last night until after midnight."

Manhattan, Kan.

THE WIND IN THE EVERGREENS

When the drifted snow has hidden
Roads and fences from the sight,
And the moon floats through the heavens
Like a frozen thing, at night,
Flooding all the frigid stretches with a
ghostly, bluish light,
I like to lie and conjure
Up old half forgotten scenes,
As the savage wind goes howling
Through the sighing evergreens.

There's a cottage I remember,
With an orchard in the rear;
There's a winding pathway leading
To a spring that bubbles near —
Ah! the dipper that I drank from bears the
rust of many a year! —
There's a peach tree near the window
Of the room where oft I lay
In the long ago, and listened
To the wild wind howl away.

When a range of snowy mountains
Stretch along the winding lane,
When the gently sloping meadow
Has become an icy plain,
What a joy it is to snuggle under quilts and
counterpane,
And hear the peach tree creaking,
At the corner where it leans,
While the wind goes madly shrieking
Through the mourning evergreens.

When the ruminating cattle
Stand in bedding to their knees;
When the sheep are warmly sheltered,
When the horses are at ease,
And the kittens in the kitchen are as happy
as you please —
When father's work is ended,
And mother sits and sews,
There's a wondrous mystic music
In the angry wind that blows.

Ah! the rambling little sheepfold's
Weatherbeaten, so they say;
The horses are no longer
Munching at the fragrant hay;
Beneath the old-style kitchen stove no happy
kittens play.
And, out behind the village church,
A mossy gravestone leans
Above two mounds o'er which the wind
Sighs through the evergreens.

— S. E. KISER, in *Cleveland Leader*.

BIRTHDAYS

OUR attitude to our own birthdays is different at different periods of our life. The young child rejoices in every birthday. Ask a little fellow of six or seven what his age is, and in nine cases out of ten he will say, "going on such an age," mentioning the year to come. The arrival at the period of the teens marks a distinct era in life, the change from childhood to adolescence; then again, when the teens are left behind and the girl reaches her twentieth year, or the man comes of age and is twenty-one, another milestone is passed and the eager heart takes hold with renewed interest of the problems of life. Nothing seems to stand in the way of youth; how brave it is; how fearless, how confident! For this reason, the great soldiers and conquerors of the earth have, as a rule, been young; the great triumphs of history have been won by young men. Youth is the period of exultant action; age is the period of counsel.

After a certain time, one ceases to have positive delight in the swiftly coming birthdays, because when middle life is passed they seem to crowd upon one another like steps down the relentless and declining slope of life. The way may still be full of interest, the hands still filled with activities, the brain teeming with thoughts, and no responsibility may be too hard, no burden press too heavily, and yet with the birthdays that come toward the end of the way there is always a little shadow and not the full, blithe feeling of rejoicing which marks the earlier years. One must needs remember, seeing friends of the same age passing hence, that the time is growing short; yet the better way is to remember that there will come by-and-by a birthday in the Father's house, a glad and joyful day, when the soul shall put on her garments of immortality and be young forevermore; when all who went before her shall be found there; when there shall be no more sorrow or tears; but only happiness and love forevermore in the presence of God. — AUNT MARJORIE, in *Christian Intelligencer*.

A FACE OF PEACE

WE sometimes see a face with a strange sereneness. In a crowded car, among the weary, or commonplace, or coldly selfish, such a face is like a fair white water lily shining from a dark pool. Sometimes the countenance is naturally a rugged one, but the expression softens it. Again it is a worn face, with marks of sorrow upon it, but the conflict is over and peace has come. Whence this look? Why are these faces beautiful with something more than loveliness of feature? Why do they attract and hold our gaze and make us long for that invisible and intangible something which they possess?

The day has been when we would associate this expression with the saintliness that comes from solitude, but we see it now on faces of those who are bearing their full share of the burdens of the day. I well remember the reply a friend once gave me. She was the mother of a large family, and was as full of care as such mothers always are. She was one who "took life hard" naturally and sometimes made much of trifles. She had had more than her share of illness and disappointment, yet as she had grown into middle life she had become more serene. She talked less of her difficulties, and her face, that honest index of character, had grown sweet and placid.

"What is the secret?" I asked. "How do you carry such a serene countenance amid all your distractions?"

She hesitated, then answered, slowly: "I believe I will tell you, though I have never spoken of it to any one, for such things are not easily talked about. I used to waken very early, just before the daylight. You know how heavily burdens press upon one's spirit then. The care for the day's ordering, the disappointment of the day before or the loneliness of bereavement never seem so crushing as at the darkest hour just before dawn. It used to be a resolute struggle for another hour's sleep, or a desperate attempt to forget the burden. But once, when under the shadow of a great sorrow, I waked and wondered how I could face the day. In my extremity I cried out in the darkness for help, and there came such an answer of peace, such a sense of God's presence and loving care, that even the shadow grew bright about me. Again and again did I fly to that refuge through the dark morning hours, till now, as I wake, my thoughts turn

to Him as a matter of course. I send up a prayer of strength "for this day also," or ask for wisdom for this or that problem to be solved, and from those few minutes of sweet solitude have come, oh, so many answers of help!

"This practice gave me strength to go through the surgical operation for my invalid child. It helped me to settle perplexing questions about school life and companions. It steadied me when ill health menaced my husband. It always carried me over the commonplace, day-after-day drag, when nothing in particular happens, but everything in general conspires to depress and discourage.

"I have often wished that I might have hours instead of minutes, but I doubt now if an hour set apart in the midst of the day could do as much for me as those few minutes alone in the dark with God. I usually fall asleep again, and waken refreshed and ready for the day's care. The actual help I get sometimes astonishes me. Not that annoyances and mistakes never arise, but if they do they teach me lessons that are well worth what they cost. But difficulties vanish as I come to them, unexpected re-enforcements come up as the battle seems to go against me, and unthought-of compensations sweeten disappointments. It is possible," she added, earnestly, "to have such a habit of trust that the heart can be steady and serene even in the midst of distractions."

"The surface troubles come and go
Like ripples on the sea;
The deeper depths are out of reach
Of all, O God, but Thee!"

— MRS. ERASTUS BLAKESLEE, in *Congregationalist*.

MARJORIE'S LESSON

KATE S. GATES.

MARJORIE DUNBAR was sitting in the station waiting for the train. She had been to a great missionary rally in the city, and as she sat there thinking over what she had heard, she felt herself growing dissatisfied and discontented every minute. Her own life seemed unspeakably useless and trivial compared with those of the missionaries who had spoken that afternoon.

"Oh, if mamma would only consent to my consecrating my life to Christ like that!" she sighed. "I should be only too happy to go. She says they need me at home; but what does my life amount to there? Just exactly nothing worth while. It seems hard to have to fritter it away so when I long to do faithful service. If we lived in the city it would be different. I could find plenty of church and charitable work to do; but in Dudley, there is just — nothing."

The train came in just then, and Marjorie hurried out to be sure to get a good seat, pushing by a wan, weary-faced little woman who carried a baby and had two little children with her. Another young lady who was coming from the street started evidently with the idea of catching up with Marjorie, but paused for an instant as she passed the overburdened woman.

"Are you taking the N. & E. train?" she asked, pleasantly. "Just let me help you."

When they reached the car they found all the seats on the shady side but one taken, and after having seated her new friends there, the girl passed on to where Marjorie was sitting.

"Why, Alice!" that young lady exclaimed, when she saw who it was. "How nice! Have you been to the rally? Wasn't it grand and inspiring? Only it seems harder then ever to go back to our petty, humdrum lives, don't you think so?"

"Why, no," answered Alice. "I do not feel so. I should love to go and tell the heathen of Jesus and His love, and yet, Marjorie, isn't it just as beautiful to tell those about us here? It seems a wonderful thing to me to be alive anywhere if only we are trying to serve Christ to the best of our ability. I'd like, of course, to be trusted with great things, but still I'm thankful for the privilege of serving in the humblest. Do you see that poor old lady opposite? She can't fix that shade, and she looks melted. I heard her say that she had a hard headache. Would you mind if I changed seats with her? It will be cooler for her here."

"Suit yourself," answered Marjorie, turning to the window with an expression of disgust on her face.

"Alice actually hasn't an idea beyond making people comfortable in ways like this," she said to herself. "She is perfectly contented apparently to spend her whole time and strength in this way. I am thankful that I care for higher things. There! She has got those children with her. I hope she is satisfied. I really don't believe the meeting this afternoon made any impression on her at all."

"Do you know the young lady who changed seats with me?" asked Marjorie's companion.

Marjorie turned round rather coolly.

"Certainly. We live near each other," she replied.

"She's a lovely girl," continued the lady, earnestly. "I wish that more of us were as like the Master. I've been watching her, and, old as I am, she has taught me a lesson. The Lord bless her dear heart! And He will."

Marjorie listened in an astonished, puzzled way. She had always felt inclined to rather look down upon Alice. In her estimation she was contenting herself with living on a lower plane than she ought. Had she made a mistake? No, it could not be. This was only a plain sort of a person, who could not appreciate high ideals. But, do her best, she could not help feeling confused and troubled. She wondered vaguely if any one ever spoke of her in the way this lady had just spoken of Alice.

Some one in the seat back of her got off, and Roy Adams took the vacant place. Roy was Dudley's special pride, a very gifted young fellow. "The world will hear from him if he lives," everybody said. "And what a power for good he would be if only his talents were consecrated to Christ!" sighed his pastor and Christian friends.

Suddenly Roy leaned over and touched Marjorie on the shoulder.

"Isn't that little scene across the way characteristic of Alice?" he said, half laughingly, and yet with an undertone of earnestness. "Do you know I look upon her as one of the very best evidences of Christianity I know of. If ever I am converted it will be largely owing to her influence. If all professed Christians were as loyal and true as she is, the millennium would dawn in no time."

And this from Roy Adams, the most brilliant young man of Marjorie's acquaintance, traveled and highly educated. She must respect his opinion.

"It seems to me a beautiful thing to be alive anywhere if only we are trying to serve Christ to the best of our ability." Alice's words came back to her.

"I don't know," she thought, sorrowfully, as she walked home in the gathering dusk; "perhaps I have thought too much about the heathen, and have neglected to do the 'next thing.' I haven't been faithful in that which is least surely, and how could I have expected that I should be in a larger sphere? But Alice has taught me a lesson; and oh, I am thankful that God has shown me my mistake! If He will help me, I will do better in the future."

Longmeadow, Mass.

THE MEN OF THE "MAINE"

Alas for the men of the "Maine!"
Alas for the hell-burst that made of that harbor of peace
A chaos of death and of pain!
Still shudders upon the air a cry that will never cease,
And the water is red with the slain.
Ah, me! for the mothers that weep and the fathers that moan,
And the wives that are waiting alone,
And the gallant great ship that is shattered there, riven in twain,
And alas for the men of the "Maine!"

Yet joy for the men of the "Maine!"
Yes, joy for the reaping of death that is harvest of life,
The loss that is highest of gain!
What matter the time or place, and if it were peace or strife,
Or of chance or of malice insane?
Long years had each man offered freely his life for his land,
Held it forth in a resolute hand.
Yes, joy for the patriot's death that is never in vain!
Who will follow the men of the "Maine?"

— AMOS R. WELLS, in *Christian Endeavor World*.

TRANSFIGURATION OF DUTY

ONE of Goethe's tales is of a rude fisherman's hut which was changed to silver by the setting in it of a little silver lamp. The logs of which the hut was built, its floors, its doors, its roof, its furniture — all were changed to silver by this magic lamp. The story illustrates what takes place in the life when Christ comes into it. The character is transformed, but not the character only; all life is made new when one becomes a child of God. Everything after that is different. The outward conditions and circumstances may be the same, but they shine now with a new beauty.

Take the matter of duty. Faith transfigures it. Duty is not easy for any one who lives earnestly. It covers and fills every moment. Men find work oppressive in their shops, mills and offices, on their farms, or in their mines. Women bend beneath their burden of household work and social duties, for while

"Man works from sun to sun,
Woman's work is never done."

Much of all this duty is not only hard; it is also dreary, the same things over and over in endless routine, through months and years.

Then, in many cases, nothing seems to come of it all. It is like dipping up water in buckets with holes. The fruit of unending toil is all consumed in ever-recurring wants. In an old fancy of punishment in the other world, a man is seen weaving a rope of new-mown hay. But at the other end appears a hungry ass which is eating up the rope as

fast as it is woven. So it appears to be in the life-work of many good people. The year's end leaves them just where its beginning found them. The hands are empty at the close, after a whole life-time of honest toil.

Many people grow discouraged when they think of the grinding routine to which they must put their hands anew every morning, knowing it must be the same tomorrow and tomorrow. The only reward for doing their work well is more work to do.

The Christian's faith is a silver lamp which changes all this dreariness to silver. There are blessings in duty, however dull and wearisome it may be. There is a blessing in the mere doing of it, thou h nothing seems to come of it. One may work hard for seventy years and have nothing laid up in banks or bonds or real estate. But if he has wrought truly through the years, he has been really laying up invaluable treasure all the while. Work itself is a blessing, one of the best means of grace. It treasures up strength and health in the body. It develops and trains one's powers. Even if nothing ever came of it, work is a blessing. Idleness is accursed. The still stream stagnates and breeds death; action is health. Some one says the very stars would rot in the heavens but for their motion. Work in nature's law, God's ordinance, the violation of which brings loss.

Faithful, honest, systematic work also builds up character. We talk of the drudgery of our common task-work, and many people chafe and repine at it. They grow sick of routine — going by the clock, rising at the same hour every morning, hurrying off to duty, submitting to rules. They wish they could be independent of bells and hours and tasks, and could come and go as they please. But really this very drudgery is the school in which we form our life-habits and build our character. Without it our lives would never grow into anything strong, faithful or worth while. Our common task-work makes men of us — self-reliant, capable, systematic, conscious of power. A well-known essay demonstrates the blessedness of drudgery, putting routine among the beatitudes.

Here is a man who supports a home, brings up a family, provides for wife and children through the years, sending out sons and daughters to take honorable places in the world. Suppose that he is as poor at the end of his life as he was at the beginning; if he has done all this, can he say that his commonplace duty through his life has left no blessing? He has not piled money into stocks and goods, but he has built blessing into immortal lives. He has educated and trained a family for their place in the world's work. He has gathered a wealth of fine manly character in himself. He has been faithful, thus making sure of the reward of the righteous in heaven. Is all this nothing to live for? Can such a man lament the failure of his life when he stands with empty, but clean, hands at the close of his years?

There is yet further reward. All life is for discipline. The object of living in this world is not to do fine work here, but to be trained for doing our real work in another world. But even in the present time our work for God brings blessing. One never can know what may come out of a life of even the most commonplace duty.

Thus all duty is transfigured when Christ is in the heart. Drudgery becomes a school of life where character is formed and men and women are fitted for their places. Lowliest work is made bright enough for angel ministry. One of Murillo's pictures shows a number of angels busy in a kitchen. One is setting the kettle on the fire. One is getting dishes down from a high cupboard. One is setting the table. Really there is no fiction in this artist's fancy. It is beautiful as angel's work, the household duty of mothers and daughters in the home, if it be done for Christ.

Then we know there was One higher than all angels who actually wrought for years in a peasant carpenter shop in Galilee. That is no artist's fancy — the Son of God, working with plane and saw and hammer, through long hours and for small pay. Let not the men who work now in business, in shops or stores, or on farms, toiling ofttimes to painful weariness, with almost no reward, ever say that work is not holy. All duty is transfigured if it be done with the love of Christ in the heart. — *The Wellspring.*

Bits of Fun

— The superintendent in a mission Sunday-school was much worried by the noise of the scholars in a particular class. Standing on a chair he looked over the partition dividing the two rooms to see who the offenders were. Seeing one boy, a little taller than the rest, talking a good deal, he leaned over, seized him by the collar, lifted him over the partition and banged him on to a chair, saying: "Now be quiet!" He resumed his lesson for about a quarter of an hour, when a small head appeared, and a meek little voice said: "Please, sir, you've got our teacher!"

— A colored woman of Washington went to her pastor the other day to complain of the conduct of her husband, who, she said, was a "low-down, worthless, trifless nigger." After listening to a long recital of the delinquencies of her neglectful spouse and her efforts to correct them, the minister said: "Have you ever tried heaping coals of fire upon his head?" "No," was the reply, "but I done tried hot water."

BOYS AND GIRLS

GRANDMA AND I

L. E. LUMMIS.

My grandma talks of the "good old days"
To me and my little brother Ben;
But if you won't tell, I'll whisper to you
That I'm awfully glad I didn't live then.

My grandma's doll couldn't shut her eyes,
For, you see, they were only daubs of paint,
And her hair was made of ravelled yarn,
I tell you, I'm glad that *my* dolly's ain't!

Such funny books as they used to have,
And the pictures weren't pretty a single bit;
The old New England Primer was one, —
I guess you'd laugh if you looked at it.

There weren't any furnaces in church,
And sometimes grandma would almost freeze;
And she says, when she was a child like me,
She never had seen any Christmas trees.

My grandma is dear, and wise, and good,
And I love her a lot, but anyhow,
I think that the good *new* times are the best,
And I'm glad that Benny and I live *now*.

Plymouth, N. H.

THE CORN FAIRIES.

AN ear of corn grew in the corn-field city. Inside its nice, warm wall of husks the little kernels lived side by side. The sun warmed their house, and the rain sprinkled it to keep them cool and fresh. Sometimes the big, hungry crows tried to get into the corn-ear house; but the walls were so thick and strong that they could not touch the little kernels. Sometimes the fairies danced around, and then the kernels were sorry that the walls had no windows so they could see them.

One day, when the ear had grown big and tall, and a long flag of corn-silk waved from the house-top, the kernels called out, —

"Dear flag, tell us if you see the fairies."

So, when the night came and the moon shone, the flag waved its silk, and called:—

"I see them, little kernels. They have golden hair that shines, and they are dressed in fluffy white; and they dance and hop and play gayly."

"Oh, how nice it would be to see them!" thought the kernels. Next morning a boy came into the corn-field, and broke off the ear of corn and husked it. How happy the kernels were! They could see the pleasant sunshine and the city of corn-stalks and all the corn-houses like their own, but the fairies were not in sight.

When the boy looked at the ear, he said:—

"Oh, it's pop-corn! That's good!" So he hung it up in the attic to dry. That was fun for the kernels, because they could see all that happened. The old spider sat in his web, and told them stories of the fairy balls in the garden when he had spun the carpets. One day the fire-fly, whose eyes were the fairy lamps, flew in at the window, and talked to them. But the fairies did not like to come into the house. So the kernels could not see the fluffy white dancers, with their shining golden heads.

So the winter passed until Christmas time. Then the boy took the corn into the kitchen, and rubbed all the kernels off the ear into a wire corn-popper.

"Oh, how nice!" cried the corn-kernels. "Now we can roll around in this nice, big cage, and play with each other. It is so much more jolly than sitting still in a row. It is almost as good as hopping and dancing with the fairies."

So the pretty, shiny things rolled about in the popper till the boy held it over the coals.

"How warm and happy I feel!" cried one kernel.

"I almost think I could jump!" cried another.

"Your head shines like golden hair!" cried a third.

"See my fluffy white skirt!" called a fourth. And it was so glad that it jumped right up in the air.

"Now we are fairies!" they sung together; and they jumped and danced till the popper was full of the pretty white things. When they had all turned into corn-fairies, the boy took them out of the popper and strung them on a thread.

"What fun we do have!" thought the corn-fairies. "We were a little tired of dancing so long; and now we can take hold of this string, and play horse and 'Follow my Leader' and ever so many nice games."

There were so many of them that they made a long, long string, longer than the boy himself. And then what do you think became of them? They were hung on the Christmas tree, where the candles were twinkling, and where all the presents were ready for the children.

"This is the best of all!" sang the corn-fairies; and they began to dance softly, hand in hand, so that the green branches swayed gently, and you might have thought the breezes were blowing in the forest, if you had not known it was the happy corn-fairies. — MABEL H. BARROWS, in *Christian Register.*

OUR BOOK TABLE

The Rise of the Dutch Republic. By John Lothrop Motley. Condensed, with Introduction and Notes and an Historical Sketch of the Dutch People from 1584 to 1897, by William Elliot Griffis, Author of "The Mikado's Empire," etc. Harper & Brothers: New York. Price, $1.75.

This stout but handy volume of over 900 pages, issued under the general head of the "Student's Motley," is not a reprint, but claims independent consideration. Seven hundred pages contain a condensation of Motley's "Rise of the Dutch Republic," to which Dr. Griffis has supplied an introduction and frequent foot-notes, and has added a historical sketch of the Dutch people from the death of William the Silent to 1897. As he says in his concluding sentence: "In all the earth there are no peoples who ought to be more familiar with Dutch history than those who speak the English language. Of all the nations, none ought to be more grateful than the United Kingdom and the United States, since from the Northern Netherlands they have in blood, speech, law, industry, inventions, art, and ideas, borrowed so much." The condensation preserves the actual words of Motley, and is obtained for the most part by omitting paragraphs of subordinate interest, and seldom by impairing the integrity of the paragraphs selected. A comparison of this book with the original work will show with what fidelity Motley's main purpose has been preserved — namely, the identification of William the Silent with the rise of the Republic. An index is added, and the interest and value of the book are largely increased by about fifty illustrations, mostly reproductions of old engravings and wood-cuts, of portraits and views of cities, which take their place against the background of Motley's story with a remarkable suggestion of reality.

Songs of the Flying Hours. By Dr. Edward Willard Wilson, Author of "Today and Yesterday." Henry T. Coates & Co.: Philadelphia.

In this attractive little volume, with full-page illustrations by Agnes M. Watson, are collected nearly a hundred poems by the author of "Today and Yesterday." His themes are varied, touching many strings of sentiment as his hand sweeps the lyre of song, his thought noble, and the versification that of a true poet.

Emerson, and Other Essays. By John Jay Chapman. Charles Scribner's Sons: New York. Price, $1.25.

This volume is a decided and most valuable acquisition to literary criticism. The author is perfectly at home with his subjects, and presents them with happy comprehensiveness and lucidity. He makes a most exhaustive study of Emerson, devoting 108 of the 247 pages to him. Walt Whitman is photographed in his peculiar identity and marked uniqueness. The other subjects treated are: "A Study of Romeo," "Michael Angelo's Sonnets," "The Fourth Canto of the Inferno," "Robert Browning," and "Robert Louis Stevenson." Of Robert Browning he says: "Religion was at the basis of his character, and it was the function of religious poetry that his work fulfilled. Inasmuch as no man invents his own theology, but takes it from the current world and molds it to his needs, it was inevitable that Robert Browning should find and seize upon as his own all that was optimistic in Christian theology. Everything that was hopeful his spirit accepted; everything that was sunny and joyful and good for the brave soul he embraced. What was distressing he rejected or explained away. In the world of Robert Browning everything was right."

And the author shows his profound sympathy with his subjects in the last lines written upon Robert Louis Stevenson: "We read of his illness, his spirit; we hear how he never gave up, but continued his work by dictation and in dumb show when he was too weak to hold the pen, too weak to speak. This courage and the lovable nature of Stevenson won the world's heart. He was regarded with a peculiar tenderness such as is usually given only to the young. Honor and admiration mingled with affection followed him to his grave. Whatever his artistic doctrines, he revealed his spiritual nature in his work. It was this nature which made him thus beloved."

The Vintage. A Romance of the Greek War of Independence. By E. F. Benson, Author of "Limitations," etc. Harper & Brothers: New York. Price, $1.25.

The story opens about 1820, previous to which patriot clubs had been multiplying throughout Greece and by means of emissaries influencing the people to rise against their Turkish oppressors. "The vintage" is ripe, and the signal is being awaited that will make the wine-presses flow with the blood of the Turk. One of the wisest and most energetic of the patriot agents is Nicholas Vidalis. Visiting his brother at Nauplia, he finds that the latter's son, Mitsos, has reached young manhood, and singles him out as a fit worker for the cause. In the course of one of his sails upon the bay, Mitsos becomes acquainted with a young Greek girl who has been stolen when a child, and is now the inmate of a Turkish harem which overlooks the water. Their intimacy has just time to ripen into love when Mitsos receives the summons to join Vidalis. Very shortly beacon fires carry the signal for uprising from south to north of the Peloponnesus. The Turkish detachments, which occupy the small towns, are either slaughtered or driven in on Tripoli, which becomes the theatre of the final conflict. With the winning of Greek independence come the release of the Greek girl and a happy ending to the love-story, which has wound its way through the scenes of intrigue, carnage and adventure. The twenty-one illustrations add greatly to the interest of the volume.

What a Young Man Ought to Know. By Sylvanus Stall, D. D. Vir Publishing Co.: 31 Hale Building, Philadelphia. Price, $1.

This is the second volume in a manly, but pure and invaluable series of books on "Self and Sex," adapted to boys and men of various ages.. Dr. Stall, in a plain, practical and chaste manner, answers the mysterious problems which perplex the mind of every young man, and gives without evasion, but delicately, information which cannot fail to save many a youth from vice and ruin. This book is commended by Dr. Francis E. Clark, Dr. J. Wilbur Chapman, college presidents, Sunday-school workers, and physicians.

From W. A. Wilde & Co., 25 Bromfield St., Boston, we have received the first set in a series of reproductions of famous paintings in illustration of the International Sunday-school Lessons. They are printed on heavy card-board, 7 by 9 inches in size. This set illustrates the lessons for the first quarter of 1898, and includes "John the Baptist in the Wilderness" (Titian), "Temptation of Christ" (Scheffer), "Christ and the Fishermen" (Zimmerman), "Sermon on the Mount" (Doré), "Prayer in Secret," "Parable of the Lilies," "Calling of St. Matthew," "Peace be to this House," "Christ the Consoler," "Christ and His Disciples in the Cornfield," "Christ Preaching from a Boat," "Daughter of Herodias with the Head of John the Baptist," "Fords of the Jordan," "Mount of Temptation," "Capernaum and Sea of Galilee," and "Horns of Hattin." The reproductions are excellent, and teachers will find the cards very useful in illustrating the lessons. Price, 35 cents a quarter, or $1.40 a year.

Magazines

— "An American Aspirant," by Jennie Bullard Waterbury, is the 367-page novelette in the March *Lippincott's*. "Pearl Seeking," by Frank H. Sweet; "The Status of American Agriculture," by George Ethelbert Walsh; "Historic Diamonds," by Neith Boyce; "The Antics of Electricity," by George J. Varney; "Literary Nomenclature," by F. Foster, are a part of the table of contents which comprises the remainder of this always entertaining monthly. (J. B. Lippincott Co.: Philadelphia.)

— Three pages in the March *Current Literature* are devoted to "Creations of Lewis Carroll." "One of the Decorated" and "Tubal Cain Sims Invokes the Law" are readings from Molly Elliot Seawell and Charles Egbert Craddock respectively. The many and varied departments are filled to overflowing with good things. The reading

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of *Current Literature* puts one *en rapport* with the cream of the month's literary output. (Current Literature Publishing Company: 55 Liberty St., New York.)

— The March number of *What to Eat* opens with a story entitled "A Stupid Man," illustrated in colors. Then follow novel recipes, advice on the complexion, games, table decorations, formal dinners, an article on "Dyspepsia and its Treatment," by A. H. Hoy, M. D., and many other suggestive and attractive contributions. (Pierce & Pierce: Minneapolis, Minn.)

— The March *Chautauquan* abounds in good things, with a beautiful portrait of Mrs. McKinley, wife of the President, as a frontispiece. The opening illustrated paper, under "Required Readings," is by S. Parkes Cadman, D. D., giving "Points of a Pilgrimage" in England. "Indian Corn in Colonial Times," "The Ingenuity of Ants and Wasps," "The German Army and Navy," are other topics treated in this department. An excellent variety is given under "General Reading," "Woman's Council Table," "History as It is Made." The "C. L. S. C. Work" presents a full repertory, of interest to Chautauquans. (Dr. Theodore L. Flood: Meadville, Pa.)

— The March *St. Nicholas* has for a frontispiece a drawing by George Wharton Edwards, "A Milkmaid of Dordrecht." "The Great Lakes" is the subject of the opening paper, written by W. S. Harwood. Oliver Herford contributes a characteristic illuminated poem, "The Snail's Dream." A new serial for girls is begun in this number — "A Year with Denise and Ned Toodles," by Gabrielle E. Jackson. Meredith Nugent gives some "Leaves from the Notebook of an Animal Artist." "A Giant Candle" is a description of a spectacular feature of the Swedish Exposition. The four serials have new and interesting instalments. (Century Company: New York.)

— *Music* for March is an excellent number. Students of music in its many forms of expression will find this magazine very interesting and instructive. The orchestra, the violin, and the cornet have special treatment in this number. There is a fine sketch of Robert Schumann and a critical contribution upon "The Psychology of Pianistic Memory." (Music Magazine Publishing Co.: Chicago.)

Literary Notes

— Lieutenant Peary's narrative of his seven Arctic expeditions will be published in April by the F. A. Stokes Co.

— Dr. Weir Mitchell's novel, "Hugh Wynne," published by the Century Company, has sold at the rate of 300 copies a day since issue.

— Estes & Lauriat will publish this month a volume of poems, mostly lyrics, entitled "The Slopes of Helicon," by Lloyd Mifflin, author of "At the Gates of Song," which will contain numerous illustrations, with a portrait of the author.

— There is to be an *édition de luxe* of Mark Twain's "Following the Equator" limited to 250 copies. The pages have been sent abroad for Mr. Clemens to sign.

— Mrs. Annie Hurd Dyer is translating into Japanese the two novels by James Lane Allen entitled "A Kentucky Cardinal" and "Aftermath."

— The poet laureate, Alfred Austin, has dedicated his volume of selections, "Songs of England," to Lord Wolseley. The book will be published in England by Messrs. Macmillan.

— *Literature* says: "Evidently a large number of people are interested in Christina Rossetti, for we understand that Mr. Mackenzie Bell's biography has run through two editions, and a third is already being published by Messrs. Hurst & Blackett."

— Mr. Maarten Maartens has been a guest of Mr. Barrie. Before leaving Holland Mr. Maartens finished a new novel, the title of which is, "Her Memory." He is *en route* for Egypt, where he will take a holiday.

— "It may not be generally known," says *Current Literature*, "that the late William James Linton, the poet and engraver, whose death was noticed in these pages last month, was the husband of the distinguished English novelist and essayist, Mrs. E. Lynn Linton."

— The colored covers which appear on special numbers of *Scribner's* have made a great reputation. The April cover will show a beautiful spring design, in ten printings — the first of the four prize covers by Albert Herter that will appear in 1898.

— It is stated that Mr. R. L. Stevenson's widow and step-children are going over to London. They have not yet succeeded in selling the house in Samoa. One of the most intimate of Stevenson's early friends is writing a book upon him, which will probably appear in the autumn.

— According to the *Congregationalist*, Ian Maclaren, who recently has visited George Macdonald in his home at Bordighera, Italy, declares that Macdonald is the most Christlike man of letters of our day, one who has lived as he has written. He reports Macdonald as caring more for his verse than for his prose, and as thinking that Robert Browning touched his height as a poet in "Saul."

— A new story by Marguerite Bouvet, a young Frenchwoman who writes in English, is announced by A. C. McClurg & Co. It is entitled "A Little House in Pimlico," and is a tale of child life in London.

— The *Bookman* states that Mr. Charles G. D. Roberts has nearly finished a new novel entitled "A Sister to Evangeline." It is the second book in a trilogy ("The Forge in the Forest" was the first), which, when completed, will deal with aspects of life and historical events occurring in Nova Scotia during the *régime* of New France, several of the main characters figuring throughout the series. It will probably be published this spring by Messrs. Lamson, Wolffe & Company. The same firm will publish at once a new volume of poems by Mr. Roberts, entitled "New York Nocturnes."

— G. P. Putnam's Sons have decided to change the title of their translation of Alphonse Daudet's posthumous novel, "Le Soutien de Famille," from "The Wage Earner" to "The Head of the Family," it being thought that the former title conveyed an idea of a labor-socialistic study, which is certainly not the theme of the book.

— In a recent number of *Literature* Mr. Henry James thus sums up Daudet's most distinctive quality: "His race, his origin, his nerves, all his sensibilities and idiosyncrasies, the southern sun in his blood and the southern sound in his ears, were always frankly and bravely his material, or at any rate, at the least, his form. His sense of everything that his southern air produced, whether in the shape of delightful nonsense or of perversities more dangerous, was inexhaustible, and he was especially wonderful as to the constant double use he contrived to make of it. It was at once, with him, the thing to be shown and the way to show it, the picture and the point of view."

— The New York *Times* says: "There are two ways the Russian censor has of blotting out the living printed word. One is to 'black out' the page or the paragraph which does not meet his views; the other is simpler and more efficacious: the page is torn out. This month's issue of a perfectly harmless English magazine, the *Windsor Magazine*, was severely handled by the Russian censor. Mr. Max Pemberton had a story in the magazine entitled, 'Kronstadt.' The Russian censor treated 'Kronstadt' as if it were boots to be 'shined,' and blackened it all over. There was some account about Nihilism in the magazine, and all the pages about Nihilism were torn out."

I'd Give Anything

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THE SUNDAY SCHOOL

Second Quarter Lesson I

SUNDAY, APRIL 3, 1898.

MATT. 15: 21-31.

REV. W. O. HOLWAY, D. D., U. S. N.

THE WOMAN OF CANAAN

I Preliminary

1. GOLDEN TEXT: *Then came she and worshiped Him, saying, Lord, help me.* — Matt. 15: 25.

2. DATE: A. D. 29, early summer.

3. PLACE: The district of Tyre and Sidon; also Decapolis.

4. PARALLEL NARRATIVE: Mark 7: 24-37.

5. HOME READINGS: *Monday* — Matt. 15: 21-31. *Tuesday* Matt. 14: 22-33. *Wednesday* Matt. 9: 27-31. *Thursday* — Luke 18: 35-43. *Friday* — Luke 7: 1-10. *Saturday* Rom. 10: 1-13 *Sunday* Mark 7: 24-30.

II Introductory

The desire to escape for a season as well from the incessant demands upon His compassion as from the malice of the Pharisees, led to our Lord's abrupt departure from the shores of the Galilean Sea to the confines of heathendom. He went to the region of Tyre and Sidon, and sought seclusion in a house, hoping to avoid notice. But it was immediately made evident that He "could not be hid." His fame had preceded Him, and a woman of the district, who had a daughter "grievously vexed with a devil," found Him out. She had no ground, either in her religion or race, on which to base her plea; but no one could heal her afflicted daughter but Jesus, and He was at hand, and she had faith that He would not deny the pleadings of a mother's heart. So she invaded His privacy, and, with gestures and words of passionate entreaty, begged Him mercifully to interpose and heal her child.

Strange to say, Jesus listened to her in utter silence: "He answered her not a word." He who had never before closed His ears to the cry of distress, seemed turned into steel to this poor suppliant. When at length the disciples, wearied with her importunate cries and the public attention which they excited, begged Him to dismiss her, He opened His lips, but only to utter the words of chilling exclusiveness, "I am not sent but unto the lost sheep of the house of Israel." But her maternal love was not to be disappointed in this way. She only drew nearer, and falling before Him cried piteously, "Lord, help me!" Still her suit was denied: "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." Even this rude rebuff did not drive her away. With incomparable humility and mental quickness she made use of it to extort what she asked: "Yea, Lord, even the dogs under the table eat of the children's crumbs." And then the agony of suspense, prolonged either for the woman's or the disciples' sake, was ended. The prayer, which He probably all along intended to grant, was answered. Her faith was commended, and she was dismissed with the assurance, which was verified as soon as she reached her home, that "the devil was gone out" of her daughter.

Leaving the region of Tyre, and making a circuit northward through Sidon, and then eastward, our Lord approached the Sea of Galilee by way of Decapolis. In this latter region many cases of affliction were brought to Him, all of which He graciously healed.

III Expository

21. **Jesus went thence** — from the vicinity of Capernaum, where the hostility of the Pharisees and their plots against His life made it imprudent for Him to tarry longer. It was also important that He should get away from Herod's vicinity, and seek for Himself and disciples the long-postponed seclusion and repose. **Departed** (R. V., "withdrew") **into the coasts** (R. V., "the parts") **of Tyre and Sidon** — the frontiers of Phœnicia. It cannot be determined whether or not He crossed the boundary. Tyre and Sidon were wealthy commercial cities on the Mediterranean coast, about twenty miles apart, and about one hundred miles northwest of Jerusalem. Mark states that He "entered into a house," plainly for purposes of retirement and rest, but "could not be hid." His reputation was not confined to Galilee and Judæa. Among His hearers on several occasions had been "many from the coasts of Tyre and Sidon." Then, too, as Trench finely observes, "As the ointment bewrayeth itself, so He whose name is like ointment poured forth, 'could not be hid.'"

Sidon, named from the son of Canaan (Gen. 10: 15), was one of the oldest cities in the Holy Land. Tyre, an offspring of Sidon, became the chief commercial city of Palestine, if not of all the East. Joshua did not drive out the aborigines from the neighboring plains (Josh. 11: 8, with Judg. 1: 19); and David and Solomon made treaties with the kings of Tyre (2 Sam. 5: 11; 1 Kings 5: 1-12). The Tyrian manufactures and commerce are graphically described in Ezek. 27. Carthage, long the rival of Rome, was a Tyrian colony. Both Tyre and Sidon fell into the hands of Alexander the Great, and Phœnicia became a province of Syria. Still, in the time of Christ, Tyre was the chief commercial city of Palestine, and the largest city, probably, except, perhaps, Jerusalem. Both cities are now comparatively in ruins (L. Abbott).

22. **A woman of Canaan** (R. V., "a Canaanitish woman"). — Mark calls her a Greek, a Syrophœnician by nation;" meaning that she was a descendant of the Phœnicians who dwelt in Syria. The Phœnicians were Canaanites by extraction. "The important point is, that this woman was a foreigner and a heathen — a descendant of the worshipers of Baal. She may have heard or seen Jesus in earlier days" (Cambridge Bible). **Came out of the same coasts** (R. V., "borders") — apparently crossed over the boundary to where Jesus was. **Cried** — as only a mother in such circumstances could cry. Mark says she "came and fell at His feet." **Have mercy on me.** — Says Bengel: "Like a true mother she made the misery of her daughter her own." **Son of David.** — Perhaps she had heard Him so called; perhaps she was sufficiently familiar with Jewish ideas and Jesus' history to believe Him to be the predicted Messiah. **My daughter** — "young daughter" (Mark). Tradition says her name was Bernice. **Vexed with a devil** — "an unclean spirit" (Mark); possessed by an impure demon.

She belonged to that accursed stock which God had once doomed to a total excision, but of which some branches had been spared by those first generations of Israel that should have extirpated them root and branch. Everything, therefore, was against her; yet she was not hindered by that very thing from coming and craving the boon that her soul longed after (Trench).

23. **He answered her not a word** — perhaps because, as Edersheim suggests, she had used the title "Son of David," thus appealing to Him as the Israelitish, wonder-working (not spiritual) Messiah; perhaps because in His sympathy He could not dismiss her, and therefore waited until her faith had converted her into a true daughter of Israel, one of "the lost sheep" to whom He was sent. Morison calls His silence "golden." **Disciples . . . besought him.** — Either they were annoyed by her shrill importunities, or they thought He was. **Send her away** — end the outcry somehow; grant her request or dismiss her without granting it, — anything to be rid of her. **She crieth after us.** — Says Whedon: "Here in this foreign land this woman is making us ridiculous by screaming at our heels. Besides the disciples know that the very reason of being in that remote locality is to escape dangerous notoriety."

24. **I am not sent** — a hint that the limits of Jesus' mission had been previously and divinely prescribed. **Unto the lost sheep of the house of Israel.** — The idea was perhaps borrowed from Ezek. 34: 6: "My flock were scattered upon all the face of the earth, and none did search or seek after them." The mother might have quoted in this case as a precedent our Lord's willingness to heal the centurion's servant, but then he was a Roman and not a Canaanite, and had built for the Jews a synagogue, and was probably a "proselyte of the gate."

To have spread out His personal ministry beyond the circle of Israel would simply have been to have thinned out and weakened its influence. What might have been gained extensively would have been lost intensively (Morison).

25. **Then came she.** — Apparently she first entered the house, and afterward followed Him in the way. **Worshiped him** — taking the opportunity for this obeisance, probably, when, moved by her entreaties, He paused. **Lord, help me.** — Perhaps the title "Son of David" was too Jewish or too lengthy for the urgency of her ejaculation. Dr. Hanna thinks "she calls Him by the wider name, greatly intimating that as sovereign Lord of all He might rise above His commission."

26. **He answered** — compelled to break silence at last by her refusal to be refused. **It is not meet** — not fitting. **To take the children's bread.** — Mark gives us a preface to this reply: "Let the children first be filled;" meaning that the Divine order was for the Jews *first*, and then for the Gentiles. There was bread for the latter, but not now. **Cast it to the dogs** — strictly, "little dogs." In the packs of hungry, savage dogs that prowled through the streets, there were doubtless some young dogs that were favorites with the children, and were more or less domesticated. The implication that the "children" were the Jews and the Gentiles were only "dogs," which sounds so cutting and harsh to us, were common epithets in our Lord's day, and probably conveyed to the woman no personal offence.

It appears to me that Christ intended His language as a rebuke to the disciples, not to the mother; that her quick intuition read in His tone what they failed to read in His words; that her ready repartee is the language of awakened hope, not the last despairing cry of a crushed and broken heart; that He neither intended to repel her, nor, in fact, did so; but, knowing her faith, intended to draw forth its expression as a lesson to His as yet untaught disciples, to whom this woman of an apostate race was but a Gentile dog (L. Abbott).

27. **Truth, Lord** (R. V., "yea, Lord"). — She accepts the situation; she concedes all that Jesus implied; she would not have the children dispossessed of their rights or food. **Yet the dogs** (R. V., "for even the dogs") **eat of the crumbs which fall, etc.** — "The children's crumbs" (Mark). She only and humbly pleads for the dogs' chance — the superfluous crumbs. The children would lose nothing by it, and a mere "crumb" would be worth so much to her — "the little superfluity of ministerial or mediatorial energy that was ready to drop, as it were, from the table, in the very fact of the Saviour's presence in that Gentilized district" (Morison). The quickness, humility and faith displayed by this heathen, suppliant mother are simply without parallel.

Not all the snows of her native Lebanon could quench the fire of love which was burning on the

altar of her heart, and, prompt as an echo, came forth the glorious and immortal answer (Farrar).— Her reply was the best absolutely that could be made. She did not dispute, she did not remonstrate, she did not even attempt to turn the edge of this thrust by renewed supplication. She acquiesced in it. She and hers were, she admitted it, unworthy; but there might be some hopes and blessings still even for her (Kitto). — Some say that the "crumbs" are the pieces of bread on which the hands were wiped; but the "which fall" looks more like accidental falling, and the Greek word better expresses minute crumbs (Alford).

28. **O woman, great is thy faith** — greater even than He had found in Israel: sufficiently great to entitle her to be reckoned as a spiritual daughter of Abraham. Says Alford: "The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. **Be it** (R. V., "be it done") **unto thee even as thou wilt.** — Mark says that the cure was granted as a reward "for this saying," and the faith that lay back of it. **Daughter was made whole.** — Mark says: "And when she was come to her house, she found the devil gone out and her daughter laid upon the bed;" or "thrown upon the bed," apparently in the final convulsion of dispossession.

Thus is the door of the Gentile world opened to the Gospel by the suppliant hands of a poor woman. This was a great day in the evangelical annals (Pressensé). — Her child, indeed, was at a distance; but she offered in her faith a channel of communication between it and Christ. With one hand of that faith she had held on to that Lord in whom all healing grace was stored, with the other to her suffering child — thus herself a living conductor by which the power of Christ might run like an electric flash from Him to her beloved (Trench).

29. **Jesus departed from thence.** — "He went out from the borders of Tyre and came through Sidon" (Mark). **Came nigh unto the Sea of Galilee.** — Mark adds, "through the midst of the borders of Decapolis." He evidently made a northern circuit, reaching the Sea of Galilee on its eastern or southeastern shore. **Went up into a mountain** (R. V., "the mountain") — referring probably to some spur of the high tableland on the eastern shore of the Sea. **Sat down there** — hoping, perhaps, to find in this retired spot the rest He had vainly sought in the region of Tyre and Sidon.

30. **Great multitudes came.** — He was not entirely unknown in this district, for He had visited it twice before. Moreover His fame would easily spread from the west to the east side of the Lake. They brought their sick with them. Mark mentions in detail the healing of a blind man. **Maimed** — "the first mentioned of this class; those wounded, or diseased, in hand or foot;" our word "maimed" implies the loss of a member. **Cast them down at Jesus' feet** — in their eager confidence in His sympathy and power. **He healed them.** — No case was postponed; no cure was half wrought. There was an omnipotent ease as well as benevolence in all His acts of healing.

31. **The multitude wondered.** — Alas, that their emotion should dissipate itself in wonder; that it did not carry them forward into faith! **The maimed to be whole.** — Abbott makes the point that our Lord never created members that were missing, and that in these cases He simply restored to vitality what was useless or bent out of shape. **Glorified the God of Israel.** — If such was the popular effect of these multitudinous miracles, if Jesus did not attempt to divert this praise to Himself, on what ground could the Pharisees declare that He sought to obtain for Himself the allegiance due only to God? The people evidently regarded the power of Jesus as a communicated and not an inherent energy.

IV Illustrative

1. This Syrophœnician woman is still, after the lapse of eighteen hundred years, the model suppliant. Her very coming to Jesus was an act of heroic faith; for she came not only without invitation or promise, but in the face of fearful discouragements. Somehow she believed beforehand in His love to her, a poor Gentile mother; and this was great faith indeed. And her faith grew stronger, and shone more brightly through the progress of a trial which would have utterly extinguished that of an ordinary believer. It is faith alone which brings us into that living sympathy with God in which lie the possibility and prevailing power of prayer (Z. Eddy).

2. Learn that Jesus can do helpless sinners good, and that He will. Go then, first for yourselves, and then for your families and friends. Take every family burden to your Lord and Master, let not one be left behind. Some could tell of their partners, others of their children, others of their brethren or their sisters. Oh, go and take them to the blessed Redeemer, and bear up under all discouragements; and although you do not see an answer to your prayers, and although everything seems against you, onward, onward, with the prayer of faith, and the prayer of faith shall by and by be found never to have been offered in vain (Mortimer).

Boston University

IN a brief quarter of a century Boston University has come to be one of the most widely known of our New England institutions. Its graduates are very much in evidence. Of the eight new members recently elected to the Boston school board, three were graduates of the University. When the Judiciary Committee of the Legislature assembled this year, it was found that no less than four of their number were old schoolmates in the Law Department on Ashburton Place. The Speaker of the House is a graduate in both the Academic and Law departments. The late Governor Russell was another notable son. About a dozen others are presidents of colleges or chancellors of universities. Two are astronomers of reputation, the one the director of the Chamberlain Observatory in Denver, and a successful author; the other for some years past in charge of the work of the Harvard Observatory in South America. One of the women graduates is a dean in the University of Chicago, while another is the learned wife of the present American minister at Berlin. The latter was promoted to the degree of Doctor of Philosophy in Boston University in the year 1877, and was at that time announced as the first American woman that ever attained that honor. It is certainly fitting that the graduates and other friends of the institution should plan a suitable commemoration of the work accomplished. It can hardly fail to bring additions to the resources so well used thus far. Many will recall the lectures and readings which from time to time have been opened to the public free of charge, and the generous hospitality with which the University has from the beginning tendered its rooms to public-spirited workers in any related field when these have lacked a central and convenient place of meeting. It is a good time for all who feel a sincere good will toward the institution to respond to its further needs. — *Boston Transcript.*

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SELF-SEEKING

REV. JAMES MUDGE, D. D.

[A paper read before the "Society for Spiritual Research" in September, 1897, and published at their request.]

WHAT is the proper relation of a fully consecrated Christian to worldly honor? Not to honor in the political or commercial or literary world, for with these and similar spheres he is not supposed to have special relations, but to honor in the ministerial or the religious world, honor among the particular class of people among whom he mainly moves, whose favor means to him preferment, whose frown carries loss of prestige, power, and pelf. To what degree can a Methodist preacher, for example, without spiritual loss, plan directly or indirectly for his own advancement in the matter of office, title, appointment, or any other thing that ministers to his sense of personal importance and fulfils ambitious hopes? How far can he rightly, without detriment to his reputation, or (which is of much more importance) to his character, be mixed up with schemes for his own promotion or elevation?

This is a question not without its difficulties, a question on which it is quite easy to be too peremptory and extreme. It is very certain that there have been those, actuated by the highest motives, who have given way to morbid, over-scrupulous feelings in the matter. They have been retiring beyond what was best either for themselves or the church, have kept in the background too much, have got the idea that "to be little and unknown, loved and prized by God alone," was the true ideal of Christian attainment. They have concealed their good deeds, deprecated public notice, and refused honors which have come to them unsought. Such a course does not seem to us wise, or in accordance with the mind of Christ. He would have us not only develop our powers to the largest possible extent, but also make our influence felt to the furthest attainable limit, and accomplish just as much as we can for the world during the short time we are in it. He does not take special delight in nobodies. A man is not permitted to put his light under a bushel, to bury his talent in a napkin, or hide himself away in a cave. Alas! for the land when the best men refuse position and thus aid in filling high offices with persons of low moral tone. For the sake of one's family, one's future, one's country, one's church, and one's God, one must aim at largest usefulness and the most influential employment. If a man is well fitted to instruct and inspire a thousand people, it would clearly be wrong for him to insist on confining his ministrations to a hundred, no matter what plea his unduly punctilious or poorly instructed conscience might offer for the latter choice. It is not, perhaps, strange that some extremely sensitive souls, keenly alive to the indecencies of the pulling and hauling, the scrambling and wriggling for place which they have seen around them, should have permitted their very natural and creditable disgust to drive them to the opposite extreme. Nevertheless that extreme is an evil. There is an attitude of

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mind and a line of action which can be maintained without hindrance to the highest spirituality on the one hand or to the widest usefulness on the other.

What is that policy — the policy which thoroughly consecrated men, intent only on doing the whole will of God, should adopt toward the honors that hang on their horizon and attract them by their glitter? It must certainly be a policy that shall fully accord with the strong words of Jesus and His apostles, words of which the following will be recognized as a few out of very many having like import: "I seek not Mine own glory;" "I receive not glory from men;" "I am meek and lowly in heart;" "I am among you as he that serveth;" "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves;" "In honor preferring one another;" "Love seeketh not its own;" "Be clothed with humility;" "Christ glorified not Himself." In view of all this, and the much more to the same effect which stands unchallenged in the Good Book, it would seem abundantly plain that to seek or receive honor from *men*, or honor that shall be accounted our own, is positively forbidden. Only when it comes to us in such a way that it clearly bears the divine stamp can we rightly receive it. It may, and usually must, come *through* men, but unless there are manifest signs that God was at the bottom of it, prompting and inspiring it, we can have nothing to do with it. This shuts out all glory which is gained by any procedure, in word or deed, which in the slightest degree has compromised truth or righteousness, meekness or humility. It shuts out all glory which does not in some way bring greater glory to God, and lift up the name of the Saviour a great deal more than it lifts up our own name. A glory is of men rather than God when evil men, or those not in touch with God, are most active in procuring it; or when the methods by which it is brought about are worldly, such as men of the world instinctively and commonly practice in compassing their selfish ends. A glory is our own, not God's, when the motives for which it has been sought are impure, and when its acquisition has injured rather than aided the freedom and closeness of our communion with Him.

It may be well to be a little more specific, since this is a very practical topic, and we seek not glittering generalities but personal guidance for daily duty. The honor or glory which it is allowable for a perfectly good man to possess must have in its acquisition: —

1. *Nothing secret.* It must not be procured on his part, or the part of his friends and allies, by whisperings and plottings, by underhanded movements, by ways that are dark or words that seem most suitable when people are taken aside privately and labored with alone. We are children of the light, designed to walk in the light, having nothing to do with masks and mysteries, with dark chambers and shady proceedings. There must be no indirection, no looking one way and going another, no tricks to put people off the scent or cover up one's tracks, no stretching out on the sly a covered hand that if put forth openly would defeat the purpose and bring shame. Everything must be straightforward, aboveboard, simple, without folds of concealment, sincere, searched by the sunlight, frank, open, honest, undeviating. A glory that can only come to its ends by circuitous means, by artful shifts and cunning manœuvres, is not sufficiently childlike or Christlike to befit the genuine Christian.

2. There must be *nothing selfish.* No word must be uttered in disparagement of anybody else. There must be no attempt to throw a brother down in order to put one's self up, no endeavor to crowd in before him and shut him out or thrust him back, leaving him on the sidewalk while we mount the car and ride; no working up of sentiment hostile to his chances, that he may be forestalled and frustrated, nothing that he could think or feel to be unbrotherly or unkind. He who esteems others better than himself will have no difficulty in uttering words of praise concerning his rival or competitor, and will set forth his excellences, when occasion offers, just as fully as honesty and conscience permit. Facts, of course, must be respected so far as they are really facts, not prejudices or rumors, not surmises or suspicions. The good of the public, of the greater number, must be the first concern. Out of simple good-nature and a desire to appear or to be magnanimous and generous a man has no right to do a harm to the community by aiding in the instalment of an incompetent person. In striving to be impartial between one's self and a competitor it is not necessary to take the side of one's enemies or help deprive the public of being served by whoever is really the best man. While it is unbecoming to put one's self forward as the best (a point one can very rarely be sure of), it is not complimentary or respectful to one's friends to insist that the other man is certainly the better; and it is cowardly to refuse responsibility and labor when, without one's own seeking, it is thrust upon one by those who are supposed to be good judges. Complete unselfishness does not demand that one should not love one's self at all, but only that one should not shut out the neighbor from his due and equal share, loving him also as one's self, giving him full benefit of one's own special information, putting him in the way of points that will help toward the acquirement of the coveted end, and treating him in all respects as one would like to be treated, as one would feel were honorable and generous on his part toward one's self.

3. There must be *nothing immodest*, that is, inconsistent with true modesty and humility. Love doth not behave itself unseemly. To be bold, forward, pretentious, presuming, must be reckoned a blot, a state of soul hardly reconcilable with the indwelling of the gentle, holy Jesus. To be unassuming, unostentatious, reluctant to bring one's self prominently into notice, in a word, modest or moderate in one's estimate of one's own deservings, free from exaggeration in the accounting of one's merit, is an essential ingredient in the highest character. Humility is a perfect willingness to be just where one belongs, and an equal willingness that other people should settle where that place is. A truly modest man will hesitate to put himself forward for office or position because he cannot feel sure that he will prove capable of filling it as it should be filled. The humble person takes not necessarily and always a low view of his own abilities and attainments, but always a moderate and sober view, one not higher than solid facts and proved results fully warrant. He does not strive for place as though it were his due. He has no vainglorious conceit, no consequential, self-complacent, self-sufficient airs, or thoughts, or feelings. He esteems others better than himself, not indeed at all points, for that would be unreasonable and false; but at some or many points. Hence he hesitates to say whether in the points chiefly concerned at some particular post he or the other man may be superior. He does not really know; he prefers that others more impartial should determine it. He prefers others in honor, in that he knows well his own weaknesses, and, not so fully knowing theirs, he gives them the benefit of the doubt, and hopes all things as to their superiority. He prefers them in the sense of going before them as a servant to show them the way, deferring to their supposed greater excellence.

What, then, is our duty? Not to seek to be obscure and despised, but to preserve and foster our reputation whenever it can be done without sacrifice of principle, "to take thought for things honorable in the sight of men," as St. Paul did, "to have good testimony from them that are without," thus enhancing our usefulness as well as increasing our comfort. Our duty is, putting aside slothfulness and selfish ease, to accept such honor and position as we can use for the glory of God and the promotion of His cause, when it is clear that He appoints us to the place, and when we can take the assignment with absolutely clean hands and pure minds, looking on the things of others as well as on our own things, looking every man frankly in the face, and feeling love for all. To directly seek promotion is not allowable. And the only indirect way in which we are warranted or justified in seeking it is by making the greatest success possible in the lower position where we are, and so forcing others to say, "He *must*, for the good of the work, go up higher." But even such honest, earnest labors would be somewhat vitiated and marred if they were put forth with the main purpose of getting on instead of with the idea that duty at all costs should be done. We must "hold in honor" those that have, by their labors, abilities and virtues, well deserved it. We must refuse, as we value the glory of God and the good of the church, to be used as tools by self-seekers, consumed with lust for office, and through long practice in shrewd ways able easily to deceive the simple-minded, innocent children of light. All glory and honor, dominion and power be unto Jesus, and to every man that doeth only good, walking in the footsteps of his Lord blameless!

Lowell, Mass.

A discovery of much interest is reported from Rome. Signor Marucchi, a well-known Italian archæologist, has found on the wall of a chamber in the palace of Tiberius on the Palatine Hill a "graffito," or scratched drawing, with an inscription representing the Crucifixion of Christ. The drawing gives the cross with the soldiers surrounding it, and under each soldier his name in Latin. It is suggested that the sketch is the work of a soldier who was present at the Crucifixion. That the drawing is really by a contemporary, and an actual witness of the death of Christ, is of course conceivable. Multitudes of drawings and inscriptions are in existence of a far earlier date. It is far more likely, however, to be the work of a later hand. — *Christian World* (London).

NEW YORK CORRESPONDENCE

"CLERICUS."

THE recent tribute paid to President Buttz by the Drew alumni in and about New York was in every way a great success. The committee had arranged everything with the utmost care. Holding the meeting in the afternoon was a new departure, but the presence of 104 at the dinner showed the wisdom of the plan. Monday is not the best day for preachers to speak or hear, but the addresses of Dr. Charles Cuthbert Hall, president of Union Seminary, and of Dr. Faunce, of the Baptist Church, were of the highest order, and were fine object lessons of two very different styles of address that have given the two men their high position in their own denominations.

The only man present who did not seem to relish all the fine things spoken was Dr. Buttz himself. As Dr. Vail, representing the trustees, and Rev. Herbert Welch, the alumni, gave expression to the high honor in which both parties held the president, Dr. Buttz had a surprised and wondering look, a shrinking, questioning air, as though there must be some mistake in it all. When he came to speak, it was a perfect illustration of simplicity and strength. It was a very hard place to fill. It was not far to go that afternoon to see that a high officer is not always eloquent or gracious, and that it is not difficult to fall below one's place. But Dr. Buttz was the same natural, humble, strong and scholarly man, always courteous and safe. The single thing he would accept was that he had done what he could. He spoke as a young man ready for thirty years more of service.

Dr. Buttz gave expression to some of the hopes of the faculty for certain new endowments and buildings which would make the Seminary a greater success in supplying all the demands of the most advanced theological training. What Drew Seminary has done for the young men was evident in the large number of brilliant preachers present, holding many of the most important Methodist pulpits within fifty miles of New York. And the most magnificent fact of all is their genuine loyalty to Methodism, and their desire to preserve its essential spirit. No sentiments were more earnestly applauded than those referring to the devotion of the preachers to the spiritual life of the church and the work of soul-saving by the graduates of the Seminary.

* *

Some of our large and strong Methodist churches in and about New York arranged to have their revival services during the Lenten season. The preachers are not imitating any other church's methods and forms. The reasons for a change from the New Year's services are of a social nature. The first few weeks of the year abound in social functions. Again, business men are more than usually busy at that time and obliged to remain down town taking their yearly account of stock, and so are not with the preacher. But the Lenten season is free from special social and business engagements and they have time for such services. It will be a pleasure to note the results of the experiment. It has long been felt that there are many things against the New Year as a time for revivals. It is evident that it requires unusual means to get the adults out to any special services.

* *

There are not a few signs that the Conferences are to meet within a few weeks. The elders are in great demand; there are many men in all the corners and side places in earnest and confidential conversations. The air is thick with rumors. There are not many important changes in the great cities, and yet there are several men for each of these places. It is a bad thing to get out of the regular work because you are too large for the places that are open. The ministers and laymen have a short, sharp way of sizing up men, especially men who drop out of the work and yet seem to be perfectly able to preach, and to say of such men, "We don't want them. They are too large in the head and not large enough in heart." All of us must take our turn in going down.

* *

The missionary secretaries at the meeting of the Missionary Board secured the passage of a plan to put *World Wide Missions* in every family where one dollar has been raised during the year for missions. The plan goes into effect at once, and if it is generally understood, it ought to secure many additional thousand dollars for the Spring Conferences. The paper will be enlarged to the size of the *Advocate*, with sixteen pages. It will be finely illustrated. Advertisements will be secured for three or four pages, and the rest of the space will be given to missionary matters. The paper will be edited by the secretaries, and every field of work will be represented by correspondents, by publishing all kinds of interesting missionary matter. Each one of the secretaries will be enthusiastic concerning his own field, and we shall have the best work of three exceptionally able men. Their idea is that the church needs more intelligence, and with more intelligence there will be more liberality. They are so enthusiastic concerning the plan, and look for a circulation going up into the hundreds of thousands, that we are confident the paper will be a great success. The cost of its publication will be provided for by the advertisements.

The Board also decided to send *The Gospel in All Lands* to every minister having a charge throughout the world. There was

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some difference of opinion concerning the latter plan as being too expensive. It was urged by some that the present issue of the magazine was not sufficiently popular to warrant such an enterprise, but a few ardent friends in the Board secured the passage of the resolution.

* *

During the past week two of the oldest members of the Board of Managers of the Missionary Society have died. Rev. John B. Merwin, D. D., of the New York East Conference, was the oldest effective minister in that, or possibly in any, Conference of our church. He was eighty-two years of age, and remained in the effective work through his ministerial life. He belonged to the old and courtly school of the ministry, a thorough gentleman. He was never married, and had filled in his day many of the leading pulpits of the Conference.

Rev. Charles S. Colt, D. D., was also a member of the Board and chairman of the Europe committee. He was a member of the Newark Conference for over fifty years. He was widely known as an effective minister, a man of large liberality, a genuine preacher of the olden type, seeking for the conversion of souls and the upbuilding of the church. Their funerals were within three days, and were largely attended. They will both of them be greatly missed in the Board.

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THE CONFERENCES

EAST MAINE CONFERENCE

Bangor District

Bangor, First Church.—The past year has been one of the best in the history of this old hive. On Sunday, March 6, the pastor, Rev. H. E. Foss, baptized 10, received 11 on probation, and 21 into full connection. A largely attended sacramental service followed. At the close of the service Mr. Foss requested the people to speak to the benevolent committee as they passed out in regard to their contributions for the year, and the result was that more than half the entire apportionment for all the benevolences was pledged in this spontaneous way. In addition to meeting their apportionment in full, the board pledged $75 toward the missionary debt, after having given $40 last year for the same purpose. During the year about to close fifty new members have been added to the church, and many probationers are on the way to the same goal, some of whom will join before Conference. Mrs. Mercy Brown, for many years a faithful member, recently deceased, left $1,000 to First Church, to be known as the Mercy Brown Fund, the income of which is to make good her loss to the church so far as financial contributions are concerned. Mrs. Sarah Chadwick, another member for many years, left $500, the income to be used in keeping up the Sunday-school library. These bequests are very helpful and suggestively inspiring. If all who are possessed of property would thus remember the churches in such measure as would be just to relatives and friends, what a magnificent perpetuation of their memories it would be, and what a benefit to the church!

*

Rockland District

Pittston.—Indications are that Rev. J. A. Morelen will be invited to remain on this charge another year. If so, he will occupy his new house at Dresden.

*

Randolph.—Special services resulted in ten conversions and a general interest. Our people are greatly encouraged. The pastor, Rev. A. H. Hanscom, is held in high esteem on all parts of the charge.

East Vassalboro.—The Sunday-school library has been enlarged, and the school is growing in numbers.

China.—Money is being raised to complete repairs on the church. Pastor Weed has had a good year. Apportionments will be raised in full.

Clinton.—Faithful work has been done during the year. Many are stronger in faith and richer in experience.

Benton.—This place has doubled its support, and now has service every Sabbath. Peace and prosperity prevail.

Troy.—Five were baptized and received to membership, Feb. 13. Rev. J. H. Irvine rendered excellent service at quarterly meeting.

North Vassalboro.—A new furnace, and paid for! Having been long needed, it is much enjoyed. The League has raised $10 for the Conference Seminary. The Sunday-school library has been enlarged.

Dresden.—The work has been interrupted throughout the year by sickness among the people. The pastor's wife, who has been very ill, is convalescent.

Montville and *Palermo.*—Rev. C. F. Smith is much improved in health and expects to continue in the work.

Searsmont.—Money is being raised to shingle the church. The pastor is supplying at South Montville. General prosperity prevails. Benevolences will be raised in full.

Searsport.—Dr. Fernald has enjoyed a good pastorate of three years, and being an old-fashioned Methodist, he asks for a change. During the three years the property has been put in good condition; there have been a large number of conversions; all financial obligations have been met, and general good-will has prevailed.

Morrill.—This place has been more than blessed with preachers the past few months. Too large a variety is not profitable. There have been a few conversions.

Knox.—A man and his wife, leaders in the community, have recently been converted.

Belfast.—The congregations and Sunday-school are gaining in numbers, and social meetings are attended with more power. There have been several conversions during the quarter. Growing harmony is manifested, and the pastor is greatly encouraged by the year's work.

Bremen.—There have been conversions and additions to membership on all parts of the charge. All financial obligations have been met to date. Rev. A. E. Morris is much encouraged with his first year in the pastorate.

Northport.—This small but heroic charge still rejoices in the services of Father Wilson. Good work is being done.

Thomaston.—Special revival meetings are being held. The pastor is assisted by Rev. H. I. Holt. The attendance is large and the interest good.

Boothbay Harbor.—There have been twenty converted at the village and more than thirty at *West Harbor.*

Friendship.—There have been nine conversions at the "East" and one at "Goose River." Meetings are now being held at the village. A revival

FREE.

We direct special attention to the following remarkable statement:

MRS. MINONA L. BLAUVELT.

I contracted Catarrh in 1890, and the disease seemed to be in its worst form; my nostrils were very much obstructed and discharged freely; the phlegm dropped into my throat a great deal; the slightest cold would cause intense headache. I often became hoarse, my throat and nostrils were very dry; I would raise little hard lumps from my throat that looked like chalk. I found great difficulty in controlling my voice while singing, and after I became deaf, would sing out of tune. While suffering from a very heavy cold my hearing suddenly failed so that I could not hear a watch tick; could not hear conversation unless the person speaking was close to me and spoke very loud; could not hear public speaking and the roaring in my head was terrible; the glands of my throat were much enlarged, and my head and throat had such an unpleasant stopped-up feeling all the time. I obtained Aerial Medication, and in one month I could hear as well as I ever could; the dreadful noises and thick, bloody discharge gradually stopped, the fullness, stopped-up feeling and intense headaches disappeared. At the expiration of three months my hearing is perfect, the many painful and distressing symptoms from which I had suffered so long have left me, and my heart is filled with sincere gratitude for what this wonderful treatment has done for me. MRS. MINONA L. BLAUVELT, 382 Rhode Island Street, Buffalo, N. Y.

"*We recommend every interested reader to investigate Dr. Moore's treatment. He is a reputable physician.*"—Christian Leader, Cincinnati, Ohio.

Medicines for Three Months' Treatment Free.

To introduce Aerial Medication, and prove beyond doubt that it will cure deafness, catarrh, throat and lung diseases, I will, for a short time, send medicines for three months' treatment free. For symptom form and particulars, address,

J. H. MOORE, M. D., Dept. D11, Cincinnati, Ohio.

spirit pervades the entire charge. The year is closing in harmony and victory.

Rockland.— March 6, 11 were baptized; 132 partook of the sacrament, and 284 were present at Sunday-school. This church plans to invite the Conference for 1899.

Cushing and *South Waldoboro.*— A good year has been enjoyed on this charge. More services have been held than for several years. The results have been encouraging, and a foundation is laid for still better work. W. W. O.

MAINE CONFERENCE

Augusta District

Strong. — This church was greatly strengthened by the revival in the fall. The converts have been faithfully cared for and 15 have been received on probation. The Sunday-school has had an average attendance of 75. The relations of the pastor, Rev. T. N. Kewley, and his people are exceedingly cordial, and they think they want him to stay the full term. Sunday evening, Feb. 20, was devoted to a memorial service of Miss Willard. Addresses were made by the pastor, Hon. W. L. Daggett, and the presiding elder.

Farmington. — Rev. W. B. Dukeshire's grip upon the church and community is strong and steadily strengthening. His morning congregation is sometimes as large as two hundred. The Sunday-school averages over eighty. Special services have been held this winter and some valuable accessions have resulted, among them one of the teachers in the Normal School and his wife. Recently Mr. and Mrs. Dukeshire gave a reception to the Normal School students who attend the Methodist church, and on this occasion a handsome chair was presented to them and a fine present made to Master Dukeshire. The pastor's return for the fourth year was unanimously requested.

New Sharon and *Mercer.* — Rev. H. S. Ryder is closing up his first year very successfully. During the last quarter he has made two hundred pastoral calls; and on this large charge this means work. During the fall and winter he has attended more than sixty special meetings. Some have been converted and reclaimed, and the church is encouraged. A very successful lecture course has been held, and the proceeds will be used to purchase a new furnace for the church. March 6 very impressive services were held at the chapel in Mercer in memory of Rev. R. H. Kimball. Rev. H. S. Ryder offered prayer and made an address; other addresses were made by the presiding elder and Rev. Mr. Jones, pastor of the Congregational Church. The pastor's return for second year is unanimously requested.

Livermore Falls. — The year has been one of great harmony and success. Nine have been received from probation and 9 by letter. C. W. Brown, M. D., is the efficient superintendent of the Sunday-school, which has an average attendance of 86. A trifle less than $1,000 has been expended in improving the church. The audience-room has been beautifully frescoed, and opera chairs have taken the place of the old pews. New carpet, altar-rail, pulpit and choir platform, with brass rods and drapery, chandeliers, etc., make this a perfect gem of a church. Less than $300 is yet to be raised. The reopening occurred March 6, the pastor preaching the sermon to a full house. In the evening a consecration meeting of special interest and power was held. Several evenings during the week special services were held, the pastor being assisted by Rev. S. Hooper and the presiding elder. The meetings were largely attended and an excellent interest was manifested. On Wednesday evening there was a picnic supper in the vestry, with a historical address by A. D. Brown and a vigorous address by Rev. W. H. Foster, now 86 years old, who has been three times pastor of charges which included this place. Brief addresses were also made by the pastor and presiding elder. At Christmas time the pastor and wife received a generous sum of money and the daughter who is at home a fine Morris chair. Mr. Palmer has been offered the supervisorship of schools, but declined the honor on account of the demands of his charge upon his time and strength. His return for another year is greatly desired and fully expected.

Monmouth. — Rev. M. E. King has worked hard and ably for the two years past. There has been an excellent revival this winter at East Monmouth. Other portions of the field must show the results of such seed-sowing in the future. On March 13, with very bad traveling and unpleasant weather, the people came out in good numbers for a love-feast. There is a growing feeling here that it is not for the interest of Christ's kingdom to much longer continue the practice of holding union meetings each Sunday evening. The pastor has expressed a desire for a change at Conference time.

Winthrop. — On the evening of March 13 we held a temperance rally. Weather and traveling were exceedingly unfavorable, but a good audience was present. The choir sang inspiringly, Rev. E. T. Adams offered an earnest prayer, and the presiding elder gave the address. Rev. S. Hooper's fourth year has been one of his best. Recently 17 have been received from probation and 3 by certificate. J. F. Bigelow is a young man, but he is an efficient Sunday-school superintendent. The average attendance is 107. An interesting course of lectures is now in progress under the auspices of the League. The pastor's return for the fifth year was requested. Mr. Adams has been supplying for the Baptists at East Winthrop, and his labors have been blessed with a gracious revival. He could doubtless have a call to become their pastor, but he is something of a Methodist yet.

Industry and *Starks.* — Rev. J. Moulton has labored hard and acceptably, and his return for another year is desired.

Gardiner. — March 6 was another red-letter day in the history of this church — 25 persons, many of them heads of families, being received on probation and 5 in full. More than one hundred partook of the sacrament; 168 were in the Sunday-school; and in the evening two more began the Christian life. Through the kindness of the late Baxter Marr the indebtedness of $1,500 has been reduced to $500, and this will probably be further decreased before Conference. Other ex-pastors will rejoice with the writer that the old Woodward legacy, that has been so long an element of weakness and irritation, is now only a matter of history.

Yes, it has snowed in Maine this winter! One Sunday we missed our appointment in the country, and so accepted an invitation to address the inmates of the Kennebec County Jail in Augusta. The bad roads did not prevent them from getting to the service. We had a good (or large) audience and an attentive hearing — 150 were then in the jail. We told them that we usually had the privilege of preaching to more or less sinners that *had not been caught.* The service was under the auspices of the W. C. T. U.

Among the charges that have contributed for the relief of the Cuban sufferers are Kent's Hill and Livermore Falls. A. S. L.

N. E. SOUTHERN CONFERENCE

Providence District

Arnold's Mills. — Revival services are in progress, and the pastor and people are proving the truth of the promise, "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith." Six were at the altar seeking the Lord on Sunday, March 6, and the interest is increasing. Rev. James Tregaskis is assisting the pastor in his work.

Central Falls. — The closing weeks of the Conference year are proving to be weeks of victory at this church. March 6, 6 were received on probation, 2 were baptized, and 1 received by letter. The pastor, Rev. J. H. Newland, is having a series of Sunday evening vesper services which attract large audiences.

Wanskuck. — Rev. Robert Clark is closing up a pleasant and prosperous year. This new enterprise is in vigorous condition, congregations are good, and frequent additions are made to the membership, one being received Sunday, March 6. The quarterly conference unanimously requested the return of the pastor for another year.

Phenix and *Washington.* — Rev. C. H. Smith has done excellent work at these two appointments. Harmony and prosperity mark the closing of the year. The return of the pastor is heartily desired and requested by the quarterly conference.

Asbury Church, Providence. — The fourth quarterly conference was held March 4. The reports were of an encouraging nature, showing that much good has been accomplished. The return

A Mother's Misery

The story of this woman is the every day history of thousands who are suffering as she did; who can be cured as she was; who will thank her for showing them the way to good health.

The most remarkable thing about Mrs. Nellie J. Lord, of Strafford Corner, N. H., is that she is alive today.

No one, perhaps, is more surprised at this than Mrs. Lord herself. She looks back at the day when she stood on the verge of death and shudders. She looks ahead at a life of happiness with her children, her husband and her home with a joy that only a mother can realize.

Mrs. Lord is the mother of three children, two of whom are twins; until the twins came nothing marred the joy of her life.

Then she was attacked with heart failure, and for a year was unable to attend to the ordinary duties of the home. In describing her own experience Mrs. Lord says:

"I had heart failure so bad I was often thought to be dead.

"With this I had neuralgia of the stomach so bad it was necessary to give me morphine to deaden the pain.

"Sometimes the doctors gave me temporary relief, but in the end it seemed as if my suffering was multiplied.

"Medicine did me no good and was but an aggravation.

"I was so thin my nearest friends failed to recognize me.

"No one thought I would live.

"I was in despair and thought that my days were numbered. My mother brought me Dr. Williams' Pink Pills for Pale People and the first box made me feel better. I continued the treatment and today I am well.

"When I commenced to take the pills I weighed 120 pounds; now I weigh 146 and feel that my recovery is permanent.

"I owe my happiness and my health to Dr. Williams' Pink Pills. My husband was benefited by them. I have recommended them to many of my friends and will be glad if any word of mine will direct others to the road of good health."

Dr. Williams' Pink Pills for Pale People have cured many cases of almost similar nature.

The vital elements in Mrs. Lord's blood were deficient. The haemoglobin was exhausted. She was unfit for the strain she was compelled to undergo. Her nervous system was shattered and her vitality dropped below the danger point.

A collapse was inevitable.

Dr. Williams' Pink Pills cured her by supplying the lacking constituents of health by filling the veins with blood rich in the requisite element of life. The heart resumed its normal action; the nervous system was restored to a state of harmony, and the neuralgic affection disappeared.

Dr. Williams' Pink Pills are sold by druggists everywhere, who believe them to be one of the most efficacious medicines the century has produced.

of Rev. J. A. L. Rich for the fourth year was requested.

Broadway. — Rev. J. O. Randall, pastor, is preaching a series of sermons on the minor prophets on Sunday evenings, which are attracting good audiences and are declared by those who have heard them as "highly interesting and very instructive." His return for the second year has been cordially and unanimously requested.

St. Paul's. — One of the most largely attended and delightful sacramental services ever held in this church is reported for March 6. One person was received on probation. Rev. W. S. McIntire is closing up the year peacefully and prosperously.

Cranston St. — Rev. F. J. Follansbee has had a very pleasant and prosperous four-years' pastorate, and now, at his own request, desires a change at the coming Conference.

Trinity. — Sunday, Feb. 13, five young men were received on probation, and March 6 three young women were received on probation and baptized by the pastor, Rev. J. M. Taber. The primary department of the Sunday-school has been reorganized, and a room has been specially fitted up with all modern appliances for kindergarten work. A home department, with sixty members, has also been organized, with Mr. J. W. Cornell as superintendent.

Personals. — Rev. G. W. Anderson has been on the sick list, but is now in his usual health.

The wife of Rev. C. S. Davis, of Haven Church, is seriously ill with pneumonia. Mr. Davis has the sympathy and prayers of his brethren.

Rev. James Tregaskis, who took a supernumerary relation at the last session of our Conference, has been doing efficient evangelistic work at Pearl St. Church, New Haven, St. Paul's Church, Waterbury, and other prominent churches in the New York East Conference. He has also rendered excellent help to several ministers in our own Conference.

The Conference manual and directory is in the hands of the printers, and will shortly be mailed to all the ministers.

"The Providence Methodist Social Union" was discussed at the Preachers' Meeting, Monday, Feb. 28, the laymen being invited to participate. A revival of interest in this useful organization is much desired. NEMO.

New Bedford District

Acushnet. — Rev. H. H. Critchlow stated to the fourth quarterly conference, recently held, that he had fully decided to ask that the Annual Conference appoint him to another charge. In view of this decision, the quarterly conference passed very complimentary resolutions.

East Falmouth. — The Ladies' Aid Society have held a birthday party. An entertainment was given at the same time in aid of the church.

Fall River, St. Paul's. — The organ recital given by Mr. Edmund Bottomley, Sunday, March 6, at the close of the evening service, was well attended and thoroughly enjoyed. Miss E. Louise Turner assisted at the recital and sang Dudley Buck's "Salve Regina" in good form.

Fall River, First Church. — A hearty and unanimous invitation was extended to Rev. S. O. Benton, D. D., to return as pastor for the third year. KARL.

VERMONT CONFERENCE

St. Albans District

North Hero. — The pastor, Rev. J. Q. Angell, writes: "We are here and are having some success. We live in the house by the seaside, but are not able to go on the housetop to pray. Paul speaks about tempests at sea; we have tempests on land, for this is the most windy place I ever saw, or hope to see." The Sunday services are well attended. Hard work is experienced in sustaining social services. Some extra meetings have been held. The annual oyster supper, in spite of the bad night, was well attended and results were satisfactory. Deaths and removals during the year have weakened the society. "We are praying," he says, "that all the people may have the experience of Patmos, and a love like St. John." Mr. Angell is doing his best to succeed. He will do it if God preserves his health.

Georgia. — The union revival meetings under the leadership of the evangelist, Rev. I. T. Johnson, have closed. Some were awakened and started in the new life. A band concert and oyster supper netted the pastor, Rev. O. D. Clapp, $25. Mrs. Clapp, the wife of the pastor, is in a sanitarium in Burlington for rest and quiet.

South Franklin. — The presiding elder baptized the pastor's infant daughter, Sunday morning, Feb. 27, at the quarterly meeting service. The pastor's report to the fourth quarterly conference showed that the circuit is making substantial progress. Financially and spiritually, the church is doing well. During the year there have been several accessions to the church, and the outlook is very hopeful. The revival at *West Berkshire*, in January and February, will result in a large addition to the church there. This people possess that very necessary element of success, hard work, with strong faith and united effort, and of course God gave the increase. Pastor and people are having a season of joy and thankfulness. May the Lord increase them more and more! The pastor, Rev. W. P. Stanley, is unanimously requested to return.

Franklin. — Rev. H. W. Worthen, M. D., is invited to return another year. The year, so far as your reporter can learn, is closing well. CREAMER.

St. Johnsbury District

Marshfield. — Seven were received in full connection the last Sunday in February. Eighteen still remain on trial, and will be received at a later date. Rev. S. G. Lewis is the popular pastor who is unanimously wanted back by his people, and toward whom certain other official boards are casting longing eyes.

Sheffield. — Rev. Charles G. Gorse, the efficient pastor of this church, has taken steps whereby he thinks his efficiency will be increased. The happy event took place in Walden, Feb. 15, at 10 A. M., in the church at that place. The ceremony was performed by the presiding elder of the district, Rev. Joseph Hamilton, assisted by the pastor of the local church, Rev. Marcus B. Parounagian. The bride was Miss Maud Bush, a graduate of the Johnson Normal School, and an accomplished teacher in the Hudson (Mass.) graded school. She is also a valued church worker, and will prove a most admirable helpmeet for the earnest young pastor of Sheffield Methodists.

Plainfield. — The fiftieth anniversary of the public ministry of Rev. A. L. Cooper, D. D., pastor of the Methodist Church at this place, was fittingly celebrated by his many friends on the afternoon and evening of March 8. The following clergymen were present: Presiding Elder Hamilton of St. Johnsbury, Revs. George O. Howe of Randolph, C. P. Taplin of Essex Junction, William E. Douglass of Barton, Joel O. Sherburn of Williamstown, John A. Dixon of Cabot, Samuel G. Lewis of Plainfield, Milo S. Eddy of Plainfield, Marcus B. Parounagian of Walden, Joseph A. Sherburn and Walter B. Davenport of Barre. Dr. A. C. Bailey and brother, of Randolph, were also there, as were the sisters of Dr. Cooper. Several of the wives of the preachers on the district also graced the occasion by their presence. A dinner and supper were furnished to the guests by the generous people of the Plainfield Church. After full justice had been done to the dinner the company was called together by Presiding Elder Hamilton, and, after congratulations many and hearty had been given individually, the more formal exercises occurred. These included the reading of many letters of congratulation from absent friends, the reading of a chaste and appropriate poem penned by the poet laureate of the Conference and fittingly styled "Our St. John," the presentation of upwards of $50 in gold by Rev. J. O. Sherburn in behalf of present and absent friends, and a feeling response by Dr. Cooper. In the evening speeches were made by Revs. G. O. Howe and S. G. Lewis and others, the local Odd Fellows attended in a body, and the citizens as a whole turned out, regardless of creed, and testified to the universal esteem and vener-

Bacon, Cabbage, Turnips, Etc.

BUFFALO LITHIA WATER

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A Sufferer Who Had Lived for Years on Tea and Crackers, etc., Eats Bacon, Cabbage and Turnips

Statement of Mr. C., of Mount Laurel, Va.

Endorsed by Dr. John C. Coleman, Surgeon (retired), U. S. Navy, South Boston, Va.

"For a number of years I was the victim of a most distressing form of Dyspepsia, unable to eat meat or vegetables, and living entirely upon Tea and Crackers, Bread and Milk and other similar articles. I was subject to Nausea and Vomiting after eating, and frequently discharged from an empty stomach an acid fluid of a yellowish tinge. From an average weight of two hundred and twenty I declined to one hundred and sixty pounds. My nervous system became thoroughly prostrated, and I had despaired of relief from any source when I was advised to make a trial of BUFFALO LITHIA WATER Its beneficial action was soon apparent in a gradual abatement of my distressing symptoms, and under the continued use of the water there was continued improvement, and in something less than three months I ate with impunity, Bacon, Cabbage and Turnips, and whatever else I happened to fancy. I soon regained my former weight and robust general health, and entered actively upon my business pursuit."

Dr. John C. Coleman, *Surgeon (retired), U. S. N., South Boston, Va.:*

"I am not a practicing physician, and was not the attending physician of Mr. Covington, but as a neighbor I knew of his condition, and suggested the use of BUFFALO LITHIA WATER in his case with the remarkable results above stated by him."

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Springs open for guests from June 15 to Oct 1.

ation in which the Doctor and his estimable wife are held by the community. Had not various circumstances conspired to prevent, the attendance of the clergy would have been larger, as the Conference to a man have the heartiest regard for the happy couple and a high appreciation of the Doctor's long and varied service for the church.

Barre.— At the March communion 55 were received on probation, 10 into full connection from probation, and 21 by letter, thus making 86 people who were received into new relations with Hedding Church in a single day. This is the largest single accession in the history of the society, and there are over sixty charges in the Conference having a less number of members than were given the hand of fellowship in a single day by the pastor. RETLAW.

NEW ENGLAND CONFERENCE

South District

St. Andrew's Jamaica Plain.— Sunday, March 6, 3 were received in full and 2 on probation by the pastor, Rev. H. P. Rankin. The year will close with an increase in benevolences and an easy adjustment of running expenses. An evening's sale and entertainment under the auspices of the League, March 9, netted $50. A lecture course has been arranged for the last three Wednesday evenings in March, one lecture being given by Rev. Dr. L. B. Bates, and two by Rev. Franklin Hamilton.

East District

Wesley Church, Salem.— At the fourth quarterly conference of this church, held March 15, the pastor, Rev. F. H. Knight, was unanimously invited to return for the next year, and it is expected that he will do so.

Meridian St. Church, East Boston.— The mission boat "Dantie," of the Bethel Epworth League, will begin work for the season on April 1. Eight consecrated men, under the lead of Charles Christiernin, will visit the ships in the harbor every Sunday forenoon, and give out bundles of religious papers, song books, Bibles, tracts, and invitations to gospel services on shore. The pastor, Rev. L. W. Staples, writes: "Our many friends have kept us abundantly supplied in the past with reading matter, and have thus participated in this good work. We cordially invite a continuance of this help. Send on the papers, etc., and we will place them where they will do good. ZION'S HERALD, *Christian Advocate, Congregationalist, Watchman, The Christian, Youth's Companion* (the *Companion* is a great favorite), *Epworth Herald*, and all current magazines with a helpful or religious tone, and not over two years old, are earnestly solicited. Will Epworth Leagues, Christian Endeavor Societies, King's Daughters Circles, W. C. T. Unions, and individual workers help us by gathering up such reading matter, putting it in boxes or barrels, and shipping it to us at once? If you wish to help bear the expense of this work, you can prepay the freight or express charges. If you cannot do this, send it on just the same, and we will gladly pay charges here and thank you for your help. Please put your own name on each box or barrel, that we may acknowledge its receipt. Direct to Meridian Street Bethel, East Boston, Mass."

Lynn, Broadway.— By a unanimous vote the fourth quarterly conference requested the return of the pastor, Rev. Arthur Bonner, for another year. He is doing a good work in this part of the city, and the church is in good condition both spiritually and financially.

Wakefield.— The good people of this church recently desired their pastor, Rev. A. H. Herrick, to take a vacation, of which, after almost five years of hard work with them, he stood in need. Accordingly, he has spent the past five weeks in Florida, returning this week in good health. During his absence the church has provided pulpit supplies. Among those who have preached are Rev. Messrs. Mayo, Prescott, Bridge, and Walker. During the present five years' pastorate many have removed or died; but additions have been numerous, and of 200 members now on the rolls 60 per cent. have come into the church during Mr. Herrick's stay. The church property has been greatly improved at considerable expense, so that competent judges consider it to be now in better condition than when the building was first erected. The right man will find here a pleasant field and an excellent opportunity for fruitful labor. H.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

W. F. M. S.— Fitting preparation, a fair day, and full attendance made the meeting of Boston District W. F. M. S. at Parkman St., Dorchester, an occasion of rare opportunity, Mrs. Dudley, of Stanton Ave., and Mrs. Alfred Noon, of Parkman St., led our thoughts toward Him for whose work we met. Mrs. Smith, of Parkman St., and Mrs. Albert Barber, of Newton, spoke His praise in song. Twenty-five auxiliaries sent representatives who told the best thing done during the year. Brief suggestions were given by Mrs. C. H. Hanaford. Conference secretary, and Miss M. E. Holt, Branch treasurer. Four ladies related the main incidents in the life of some missionary, using the first person singular, and leaving the name to be supplied by the audience. In this Mrs. G. W. Payson, of Tremont St., Mrs. A. H. Nazarian, of Roslindale, Mrs. Fisher, of Winthrop St., and Miss McDowell, of Stanton Ave., personated Dr. Swain, Dr. Terry, Dr. Sheldon, and Miss Hartford. Addresses were made by Miss Danforth and Miss Clara Cushman.

At the close of the dinner hour "Missionary salad" (short items with paper lettuce-leaves attached) was passed around, and many voices took part in this informal exercise. It being the birthday anniversary of Mrs. Sleeper Davis, an appreciative tribute to her life and character was given by the president, Mrs. Barber, of Newton. Mrs. C. R. Fuller, district secretary, stated that one object of the meeting was to form a district organization. Officers were elected as follows: Mrs. J. Wesley Barber, of Newton, president; Miss Carrie B. Steele, of Milton, recording secretary; Mrs. Dr. S. J. Littlefield, of Roxbury, treasurer.

C. B. STEELE, Sec. *pro tem.*

Methodist S. S. Workers' Union.— Over one hundred members and friends gathered at the annual meeting of the Methodist Sunday-school Workers' Union held on Monday evening, March 14, in Bromfield St. Church. The following persons were unanimously elected as officers for the ensuing year: President Rev. George H. Clarke, Malden; vice-presidents, Hon. George H. Carter, Chelsea, and Rev. J. D. Pickles, Tremont St.; secretary, A. G. Fogg, Warren St.; treasurer, Arthur E. Dennis, Allston; auditor, J. L. Bowlby, Somerville; chorister, Sidney L. Burr, Winthrop St.; executive committee, E. Willis Jordan, Warren St., Wm. H. Chadwick, Tremont St., Rev. J. M. Leonard, Melrose, Miss B. F. Vella, Lynn, Mrs. G. H. Carter, Chelsea, Mrs. L. W. Staples, East Boston, Mrs. J. W. Higgins, Charlestown, Rev. Geo. S. Butters, Somerville, Rev. C. E. Davis, Lynn, Wilfred J. Slade, Hyde Park; outlook committee, Dr. C. H. Wall, Temple St., Mr. C. A. Ricker, Cambridge, Mr. Chas. R. Fuller, Dorchester, Mr. Albert G. Barber, Newton, Mr. Chas. O. Howe, Everett. Resolutions were offered, expressing sympathy with President McKinley in his calm, statesmanlike course during the present troublous times, and pleading that he use all honorable means possible to avert the horrors of war. Two fine addresses were delivered during the evening — by Rev. C. E. Davis, of Lynn, on "Bible Teaching Illustrated," and by Rev. John E. Tuttle, D. D., of Worcester, on "The Twofold Power of the Bible School." W. J. SLADE, Sec.

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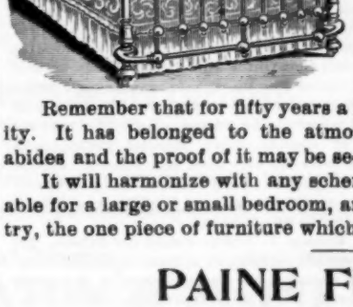

We have sold Brass Bedsteads for $18. Why, then, do we place so much emphasis on this brass bedstead at $33?

It is because it is really a $45 bedstead. It would cost that in any store in this city.

You realize, as soon as you see it, that this is no ordinary bed. It is made of extra heavy brass tubing, highly lacquered, with the choicest selection of rosettes, borders, collars, balls, etc. It has the latest fashionable "gooseneck" connections from corner posts to back rail at top and bottom.

Remember that for fifty years a Brass Bedstead has been like a badge of nobility. It has belonged to the atmosphere of good breeding. The tradition still abides and the proof of it may be seen in every home of leisure and luxury.

It will harmonize with any scheme of color or decoration, it is equally available for a large or small bedroom, and it is, winter or summer, in the city or country, the one piece of furniture which Comfort and Fashion both prescribe.

PAINE FURNITURE CO.

48 Canal Street

West District

Wilbraham. — Rev. Fayette Nichols closes five successful and prosperous years with this church. At the fourth quarterly conference, recently held, a resolution was unanimously passed commending both the minister and his wife in the highest terms of appreciation for the work done in the pastorate which is only brought to a close by the time limit.

Springfield, Trinity. — Nearly three hundred friends of Mr. and Mrs. Anson E. Barrett gathered in Trinity Church vestry on the evening of March 8 to help them celebrate their fiftieth marriage anniversary. The Epworth League was in charge of the arrangements which, as usual, were skillfully executed. A short musical program was rendered by the church choir, following which the pastor, Rev. Dr. Henry Tuckley, in a happy speech presented to Mr. and Mrs. Barrett, in behalf of their friends in Trinity Church, $65 in gold, and $24 from friends outside the church. Mr. Barrett briefly but heartily expressed thanks. After congratulations from those present, a dainty lunch was served by the young ladies. The only living child of the worthy couple — Mrs. Frank Bushnell, of Chatham, N. Y. — was present, with their grandchild.

NEW HAMPSHIRE CONFERENCE

Manchester District

Wilmot and *West Andover.* — The work at these places is in very good condition. Rev. H. S. Foote has put in much hard work for the express purpose of winning men and women to the Christ life, and he has succeeded in more than doubling the ordinary Sunday congregations of a year ago, which had been greatly increased under the wise and prudent work of Pastor Martin. That these young men may never degenerate into mere machines for holding meetings and drawing salaries, we will all devoutly pray.

Contoocook and *Webster* have had one of the best years in their history, and the people at both places are heartily anxious for the return of Rev. William Thompson.

Hillsboro Centre is still in evidence among the hills, and can be more efficiently worked in connection with the Bridge than is possible with Henniker, which needs all the time and labor of a thoroughly consecrated man. This great body of young folks religiously unaffiliated should be somehow shown that our evangel is for them, and in order to this the pastor-evangelist must be tactful and earnest among the people as Christ's man.

Hillsboro Bridge has done excellent work this year, notwithstanding the defection of a year ago. The church membership has been numerically kept good by accessions, and the bills will be paid this year.

St. James', Manchester. — Rev. C. U. Dunning and family have had a hard winter, he having been shut out of his pulpit for several Sabbaths by illness. Miss Laura, also, is still very ill.

Trinity, Manchester, is rejoiced to find its disappointment last spring was God's appointment, and Rev. A. B. Rowell has succeeded in building up the church membership by an addition of fifty per cent. and greatly improving its financial and material condition by the hearty co-operation of the corps of workers here.

Milford has for its pastor temporarily Rev. I. B. Miller, late field secretary of the Sunday-school Association. He has just taken up the work dropped by others, and will do his best to bind it off for the Conference harvest.

Lebanon has had accessions to the membership this year, and the quarterly conference, without a dissenting voice, asked for the reappointment of Dr. Hall to the pastorate, as was expected.

Grantham and *Springfield.* — The excellent work of Rev. D. E. Burns for his third year, with increase of godliness in the charge and of attendance at Sunday services in each place, very naturally led to an expression of strong desire for his reappointment. This request is made both in the church and by the townspeople. Only the great burden of labor on a man not physically a giant, and fear of his premature retirement, will lead to any change of base here.

Goffstown and *Grasmere.* — This scribe still hopes to find wisdom profitable to direct in the matter of Goffstown and Grasmere, that they may unite for the comfortable support of one pastor for the ensuing year.

Many of our pastors are feeling great anxiety for our Zion in view of the slight increase made by conversions during the last year, and the general apparent delight in the beauty of our great machine regardless of its spiritual fruitlessness. The recent note of inquiry and alarm sounded by ZION'S HERALD some of us think should call for an earnest, prayerful study into the state of the church by the whole Conference, and such earnest-hearted consecration as may call down the pentecostal baptism for the salvation of the world. Truly if we would be with the Master at last, we must, up to our measure, walk in His steps now.

SIBRON.

Boston Preachers' Meeting

The Disciplinary prohibition of certain amusements was the order of the day. Dr. C. F. Rice favored a return to the original position of the church, advising against every diversion that could not be taken in the name of the Lord Jesus. He said he would not plead for *sinful* amusements, nor did he himself wish to dance, go to the theatre, or play cards, nor would he defend these things. He declared the action of the General Conference of 1872 to be unconstitutional; that the Index Expurgatorius is misleading and unsatisfactory; that the present position transfers the question from the tribunal of private judgment to church authority; and finally it tends to obscure moral distinctions.

Rev. E. T. Curnick took the opposite side of question. He thought our church should take a position of uncompromising hostility to sinful amusements. He quoted from many authorities statements concerning the utterly demoralizing tendencies of the theatre, dance and card table. General laws are not sufficient. They are like bullion, which, to be of use, must be coined into pieces of specific value. Special prohibitions are the terror of evil men and women. Liquor laws are specific. They must be so to be effective. To repeal the present statute would be a concession to worldliness.

Prof. Borden P. Bowne closed the debate. He reaffirmed his position of several weeks ago, urging the repeal of the present statute. He spoke of his being brought unexpectedly into this discussion by Bishop Vincent, who requested him to prepare this paper to be read at the recent Pittsburg Conference. With stinging sarcasm and irresistible wit Prof. Bowne replied to the paper of Dr. Mudge. He declared that the question was darkened and confused by calling the amusements "sinful." That is the very point at issue. He declared that we owe something to good sense. It is beneath contempt to say it is sinful to see plays of Shakespeare. Most of us are unwilling to fly into the face of the educated world. We must discriminate between good and bad plays as well as books, between mushrooms and toadstools. We need to disinfect our minds and speech on this subject. The great trouble is in getting honest, thoughtful people into the church.

The interest in this discussion was intense throughout the two hours of the session.

Next Monday, March 28, Ballington Booth and Mrs. Booth will be present and present the cause of the Volunteers.

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"Three from two you can't," says the schoolboy. Right! Three from two you can't, either in dollars or dividends or sarsaparilla. It takes the best sarsaparilla root to make the best sarsaparilla extract. The best sarsaparilla comes from Honduras, C. A., and the Dr. Ayer Co. practically controls the entire product. Yet others claim to be making "best" sarsaparilla. They must be making it out of the remainder left after subtracting three from two. But, "three from two you can't." You can't make the best sarsaparilla without best root. You only get the best when you

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which is made wholly from the best root imported from Honduras.

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The *Michigan Christian Advocate* observes: "A subscriber dropped his religious paper, and his little daughter so sadly missed its coming that he was constrained to renew. Hopeful repentance, that!"

Prof. Stowe used to tell with grim humor how he was often introduced in high circles as the husband of the distinguished author, Mrs. Harriet Beecher Stowe. It looks sometimes as though many of our prominent and respectable men were willing to depend for their religious standing upon the church relations and devotion of their wives. Not a few are well pleased to have their wives devotedly religious. They feel safer because of Christian companionship, like the poet Willis, who wrote, —

> "Who sails with me comes safe to land;
> My mother prays for me."

Do some of these men hope for heaven through the same relationship — by being thus vicariously religious? Will they plead at the last assize, "I was the husband of that devoted Christian woman, Mrs. ——, church member, Sunday-school teacher, charity dispenser, missionary advocate?"

A Hint From the Klondike.

Joseph Ladue, the famous trapper and miner and the present owner of Dawson City, and for many years the agent of the Alaska Commercial Company, gives a hint to persons going to Alaska, and pays great compliment to a well known article. He writes: —

"I have always used the Royal Baking Powder in Alaska and Northwest Territory, as no other gave equal satisfaction in that harsh climate. I also found my customers always insisted on having that brand."

CHURCH REGISTER

Conference	Place	Time	Bishop
New York,	New York	March 30	Hurst
New York East,	Brooklyn	" 30	Mallalieu
New England,	Worcester	April 6	Newman
N. E. Southern,	Attleboro	" 13	Vincent
New Hampshire,	Dover	" 13	Newman
Troy,	Saratoga	" 20	Mallalieu
Vermont,	Springfield	" 20	Vincent
Maine,	Norway	" 20	Cranston
East Maine,	Bangor	" 27	Cranston

POST-OFFICE ADDRESS.

Rev. W. H. Hatch, D. D., 16 Terrence St., corner State St., Springfield, Mass.

NEW HAMPSHIRE CONFERENCE NOTICE. — Probationers are requested to send their sermons to Rev. William Warren, Portsmouth, at once, that he may have time to examine them before the Conference convenes. C. W. ROWLEY.

NEW ENGLAND SOUTHERN CONFERENCE. — All candidates who will take examinations for admission on trial and local preachers' orders will assemble at the place for examination in Attleboro, Tuesday morning, April 12, at 9 o'clock.

A meeting of the entire board of examiners is desired for Tuesday, April 12, at 3 p. m. Will the examiners who have marks not yet reported to the Registrar please send them in as soon as convenient. JULIAN S. WADSWORTH, Registrar.

MAINE CONFERENCE. — Members of the Conference who expect to be accompanied by their wives, and have not notified the undersigned to that effect, must do so AT ONCE, or no such provisions can be made. Please do not ask me to provide for children; it cannot be done except through private arrangement and invitation of the parties themselves. Reasonable rates can be secured for outside parties wishing to get board during the Conference. W. B. ELDRIDGE.

W. H. M. S. — The second quarterly meeting of the New England Conference Woman's Home Missionary Society will be held in Tremont St. Church, Boston, Tuesday, April 5. Sessions at 10 and 2. The morning session will be devoted to reports from Conference and district officers and business; Rev. C. A. Crane, D. D., of East Boston, will be the afternoon speaker. SARAH WYMAN FLOYD, Cor. Sec.

EAST MAINE CONFERENCE. — All preachers, preachers' wives, and others who have a right to be entertained at Bangor, April 26 to May 2, will please notify me at once (1) If you are coming, (2) When and how you are coming. Then we will do the best we can to make your stay pleasant; but please do your part immediately. Bishop Cranston has consented to lecture on Tuesday evening, April 26. JOSHUA M. FROST.

PREACHERS' AID SOCIETY. — The annual meeting of the Preachers' Aid Society of the New England Conference will be held at Wesleyan Association Committee Room, 36 Bromfield St., on Monday, March 28, at 3.30 p. m., for the purpose of choosing officers and corporators for the ensuing year, and transacting such other business as may properly come before the meeting. A. R. WEED, Sec.

W. H. M. S. — The anniversary of the New England Conference Woman's Home Missionary Society will be held in Trinity Church, Worcester, at 2 p. m., April 9. Mrs. A. F. Beiler, of Washington, D. C., secretary of the Bureau of Alaska, will be the speaker of the hour. Mrs. Beiler has recently visited the field. SARAH WYMAN FLOYD, Cor. Sec.

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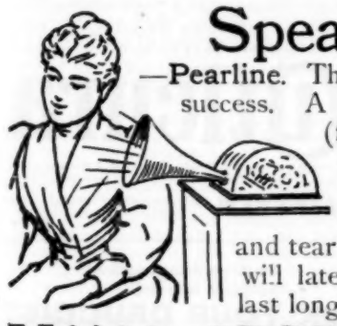

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BOSTON DISTRICT SUNDAY SCHOOL ASSOCIATION will hold its annual meeting, Wednesday, March 30, in Shawmut Church, corner Tremont and Brookline Streets. The principal address will be given by Rev. Edward M. Taylor, D. D., of Winthrop St. Church, Roxbury, on "How to Make the Sunday-school Effective." Rev. C. A. Littlefield, Rev. D. A. Waldron, and Mr. W. W. Main will present "Encouragements from Sunday-school Mission Work in Boston." Rev. C. A. Spalding, D. D., will give an address on "A Crop of Timothy," and Dr. Peloubet will give a Review and Preview of Studies in the Gospel by Matthew. "Child Winning for Christ" will be treated by Rev. DeWitt S. Clark, D. D., of Salem, and conferences for primary and junior, intermediate and senior teachers, pastors and superintendents, will be conducted by prominent Sunday-school workers, among whom will be W. H. Chadwick, superintendent of Tremont St. Methodist Sunday-school.

NEW ENGLAND CONFERENCE EPWORTH LEAGUE ANNIVERSARY. — This inspiring occasion comes Tuesday evening, April 5, in Trinity Church, Worcester. Rev. A. B Kendig, D. D., of the New York East Conference, is to make the address at 7 30 An informal reception will be held from 6 to 7 o'clock. A reception committee will receive delegates at the railroad station. It is hoped that large delegations with their banners will come from every chapter. C. H. TALMAGE, Sec.

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NEW ENGLAND CONFERENCE — RAILROAD NOTICE. — Rates of fare to Worcester and return via Boston & Albany R. R. are as follows. Tickets good going April 4-9 and April 11; returning, until April 13. Not good on Sunday the 10th.

Ashland, .60; Auburndale, $1.05; Bondsville, $2 20; Boston, $1.35; Brookfield, .70; Charlton, .40; Enfield, $2 80; Milford, $1.05; Natick, .85; Newton, $1.15; No. Brookfield, .75; No. Dana, $2 80; No. Wilbraham, $1.35; Palmer, $1 20; Springfield, $1.65; So. Framingham, .70; Ware, $1.55; Warren, .90; West Brookfield, .75; West Warren, .55. Other roads later.

F. WILLCOMB.

MAINE CONFERENCE TRUSTEES. — The annual meeting of the trustees of the Maine Conference will be held in the M. E. Church, Norway, on the day preceding the opening of Conference — Tuesday, April 19. GEO. D. LINDSAY, Sec.

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OBITUARIES

Weeping? But why?
Not for that calm, sweet face, with veiled eyes, —
That quiet sleeper, resting from his pain?
You would not waken him to toil and strife,
To suffer mortal woes and care again?
'Tis good to die.

Still weeping, friend?
The babe that sleeps upon its mother's arm
In perfect, sweet content draws gentle breath:
No other rest like that, more free from care,
Save the one dreamless sleep of blessed death, —
Of pain the end.

Then weep no more.
Another one you love has gone his way,
Passed over life's rough road, and gained his quest.
Your ways lie severed for a little while;
You linger here, but he has won his rest, —
Has gone before.

Weep not for him.
Weep for the living, if you needs must weep, —
For those who, groping still along the way
Of tangled life, falter and faint and fall,
And yet must struggle on to perfect day,
Through twilight dim.

— *Anna Harris Smith.*

Merrill. — After holding membership in the church militant for a period of sixty-five years, Mrs. John G. Merrill passed into the fellowship of the church triumphant. She was born in Tewksbury, Mass., Oct. 27, 1819, and died in Uxbridge, Mass., Jan. 29, 1898.

When the Methodists began to hold services in Uxbridge, some time before they had a building of their own, they found her very constant in attendance and active in work. She conducted a large Bible class in the Sabbath-school for many years, till strength and health failed her. She knew the Scriptures well. The Bible was her book, ZION'S HERALD her paper. Both she read, thoroughly and carefully, to the last.

Her last sickness was one of intense suffering, but it was borne with wonderful patience and resignation. She leaves two daughters, Nellie M. and Minnie E., to mourn their loss. D.

Giles. — Charles Giles was born in Boothbay, Me., Nov. 12, 1801, and passed to his reward Jan. 20, 1898, aged 96 years, 2 months, and 8 days — the oldest man and one of the most highly respected citizens of Boothbay.

At the age of twenty-two he professed saving faith in Christ, and about eight years after, during the pastorate of Rev. Elliott B. Fletcher, he with his wife united with the M. E Church at Boothbay Centre, and after its disbandment with the church at East Boothbay, where he was an honored member at his death, having lived an exemplary Christian life for over seventy-four years. While professing Christ and holding membership with the church of his choice, he was neither narrow-minded nor bigoted regarding the views of others. He owned a pew in the Free Baptist church at Boothbay Centre and with his family, as long as health permitted, attended that church and occupied a seat with the choir, thus aiding by his voice in worshiping the Lord. He showed a loyalty that is worthy of emulation on the part of every church member by taking his own denominational paper, ZION'S HERALD, for more than fifty years, and was a subscriber at his death. He was a thorough temperance man all his life, and a strong advocate of the cause. He was equally temperate in the use of tobacco.

Sept. 23, 1825, Mr. Giles married Miss Martha McFarland, of Bristol, Me. Of their nine children only one is now living — Mrs. Lottie Knight, of California. One son, Harvey, died in the civil war, and the G. A. R. Post at East Boothbay is named Harvey Giles Post in his honor. March 8, 1854, Mr. Giles married Mrs. Sarah Trask, widow of Capt. Freeman Trask, of Edgecomb, Me., who survives him, though now in feeble health. One of their two children is living, Mrs. Alonzo Matthews, in whose loving and watchful care Mr. Giles has been passing the closing days of his life.

Mr. Giles was born on the farm where he died, and it was always his home. Soon after his return from the academy at China, Me., he began teaching school in Boothbay and Southport. He also taught a number of terms of singing-school. When quite young he learned the trade of a mason, and worked at this trade more or less until past eighty years of age. He was an intelligent and progressive townsman, and served on the board of selectmen for a number of terms.

One brother and two sisters have outlived him, the former being Deacon Paul Giles, the senior deacon of the Free Baptist Church of Boothbay, whose seat in church is seldom vacant, although he is now in his 86th year.

Mr. Giles leaves a sweet and helpful memory which will bless and comfort all with whom he came in contact. His pastor visited him often during his failing health, and the influence of this intercourse will always be a bright spot in his ministry. He was among the last to be recognized, and, by Mr. Giles' request, knelt by the bedside and tried to offer a prayer of submission and faith to the God he had loved and served so faithfully. The end was like a quiet and peaceful sleep.

The funeral services were held, Jan. 24, at the home, conducted by his pastor. The text (2 Tim. 4: 7, 8) was truly characteristic of the man and of the life of usefulness closed on earth to ripen in heaven. The stricken family have the sympathy of the whole community. B. S. FIFIELD.

Meigs. — Mrs. Harriett M. (Jewett) Meigs was born in St. Albans, Vt., Feb. 3, 1831, and died at St. Albans Bay, Vt., Feb. 3, 1898, upon her 67th birthday.

She was the daughter of Eleazer and Doratha Jewett, and was united in marriage, Oct. 27, 1852, with Sanford Meigs, with whom she lived until the fall of 1892, when the messenger of death removed from her the companion of her life, since which time she has lived a widow on the old farm where she with her husband had spent forty years of wedded life. She was converted during a revival under the pastorate of Stephen B. Whitney, since which time she has been an active member of the church, covering a period of forty-four years. She has been since the spring of 1882 one of the members of the board of stewards. The church of which she was a member will miss her words of counsel, her cheerful presence, and the generous hand always ready to help in the Master's cause. The last night of her life she attended the weekly meeting in the church, offering the opening prayer and taking part in the exercises, and died in about thirty minutes from the time of the close of the service.

The funeral was held at the church, Feb. 6. A large congregation of friends was present. Rev. O. L. Barnard conducted the services, assisted by a former pastor, Rev. W. H. Hyde, who is still living in the place.

Three brothers and an adopted daughter still remain to mourn the loss of one who was always mindful of the welfare of others.
O. L. BARNARD

Blake. — Hon. George H. Blake was born in Sutton, Vt., April 27, 1836, and died at his home in Barton, Vt., Feb. 26, 1898.

Mr. Blake had been in failing health for nearly three years, but it was thought at the time of his death that he was improving, and strong hope was entertained of his final recovery. For the last few weeks he had attended closely to business and his new vigor was a common topic of conversation among his friends and business associates. The day before his death he was at his office, busily at work. The next day (Saturday), as he desired to attend church on Sunday, he chose to make a day of rest, hoping to be able to spend the Sabbath with God's people in the sanctuary. The writer called about 3 P. M. and found him in a cheerful frame of mind, fondly anticipating the services of the following day; but He who knows best and doeth all things well suddenly called him to peaceful rest and the higher sanctuary, as the sun was sinking beneath the western sky. The church and community were greatly shocked to learn of his departure, and many were the expressions of regret throughout the town, county and State.

Mr. Blake's life was a busy one. When he was only fourteen years of age his father went to California, and, being the eldest of four children, the responsibility of helping to care for and support the family fell to his lot. He was practically fitted for college at Newbury Academy and Orleans Liberal Institute, once a noted school in this part of the State. When the war broke out he gave up his plans for taking a college course for a place in one of the volunteer regiments, enlisting in Co. G, 15th Reg't Vermont Volunteers. Chosen as first lieutenant, he was promoted to a captaincy and made an excellent record in army life. He served with Lieutenant-Col. W. W. Grout and Col. Redfield Proctor. For twenty years he has been the editor and publisher of the *Orleans County Monitor*, and has made this paper one of the cleanest and best journals published in the State. He strongly opposed what he thought to be wrong and always stood firmly for the right and the truth. He was deeply interested in the welfare of the community in which he lived, and much of its present material prosperity can be traced to his good judgment and far-seeing and unceasing efforts. He represented the town of Sutton in the State Legislature in 1872, and the town of Barton in 1876, and in 1886 he was chosen Senator from Orleans County. In these high positions he did most excellent service. He also held offices in the town and village for many years, and always served the people well. He was a man of rare judgment, good sense and spotless life — one of whom any community might well be proud.

He was converted and united with the Methodist Episcopal Church in 1876, under the pastorate of Rev. A. H. Webb, and has ever since been an active and useful member. For many years he was the efficient Sunday-school superintendent, chorister, class leader and steward, filling all of these positions with

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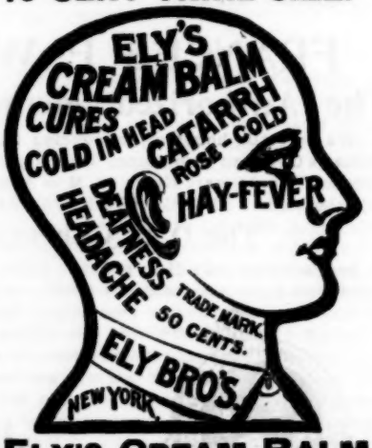

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honor to himself and his church. The Methodism of this community owes much of its present prosperity to his earnestness and painstaking fidelity as a consecrated Christian layman.

His funeral was largely attended, many of his legislative and journalistic friends being present. Beside former pastors who spoke tenderly and appreciatively of the deceased, Col. Mansur and Governor Grout paid eloquent tributes to his memory as they had known him — in peace, in war, and in the halls of legislation. That a great and a good man has fallen is the verdict of all who knew him. "The memory of the just is blessed."

He leaves a wife, daughter, son-in-law and a little granddaughter, two sisters and one brother, Rev. A. B. Blake, of the Vermont Conference, to mourn their loss. May Divine grace sustain them all in this hour of their affliction, while they "sorrow not as others who have no hope!" WM. E. DOUGLASS

Kimball. — Rev. Ruel H. Kimball was born July 5, 1818, and died Feb. 20, 1898.

Mr. Kimball was converted early in life. At about thirty-five years of age, being divinely impressed that he should preach, he left the carpenter's bench and with it a good income, and went to Concord to prepare for the ministry. All his savings, consisting of $1,300, were spent in the preparation. He joined the Maine Conference in 1862, continuing active in the same until '91, when by reason of his wife's ill-health he found it necessary to take a supernumerary relation, and owing to his own feebleness took a superannuated relation. When a young man he attended Kent's Hill and Parsonfield schools.

As a minister Mr. Kimball was diligent and earnest. The Lord blessed his efforts by many revivals. His character was always above reproach. Wherever he was stationed, in a good sense it may be said of him that he was popular. He and his wife never missed attending the Maine Conference for thirty-five years.

Five years ago Mr. Kimball came to Mercer and bought a house which he put in comfortable condition, that there he and his beloved wife might rest a little while before going to their home above. In the meantime he was not idle. ZION'S HERALD, the New York *Christian Advocate*, and political papers kept him well informed. He took a lively interest in town affairs, and at the time of his death was a member of the school committee. He was always present at the services of the church, when possible, and was always ready with an earnest exhortation. He never hesitated to rebuke wrong. He was energetic to the last, and clung to life as long as he could. He often boasted that he was "born young."

We often visited him in his last days. Ten days before his death his wife was buried. At that time he was sick in bed, but from that place he could hear the funeral service, and frequently responded. The day before his death he declared to his pastor that it was all right with him, but that he would like to get up again if he could be of any use.

The evening of his death was the beginning of a snowstorm which continued for several days, blocking the roads. Prayer was offered at the house by the pastor, and his remains buried Feb. 24. His funeral services took place Sunday, March 6, at the church, where a large number of relatives and townsmen gathered to pay their tribute of respect to one whom all respected and highly esteemed. Revs. A. S. Ladd, J. A. Jones (of the Congregational Church), and H. S. Ryder were in attendance. The services were of a character befitting the life of such a good and useful man.

HARRY S. RYDER.

SCHOOL OF THEOLOGY, BOSTON UNIVERSITY

THE items in the following list have been received since August last. If any can add other information please communicate it to the biographical secretary, Rev. Seth C. Cary, Wollaston, Mass.

LORENZO BARBER, 1852, b. in Berkshire County, Massachusetts, April 9, 1821; d. by the accidental discharge of his gun at Niskayuna, N. Y., April 8, 1882. He was teacher of Ancient Languages in the N. Y. Conf. Seminary at Charlotteville; member of Troy Conf.; chaplain of the 2d Berdan Sharpshooters, N. Y. Vols., and was wounded at Mill Creek, Va., in 1864.

JOHN K. B. CLAYTON, 1854, b. Bethel, N. Y., about 1828; d. at Baldwin, Kansas, about 1866.

ANDREW KERR CRAWFORD, 1855, Cal. Conf., and afterward a Congregationalist; b. Economy, N. S., April 22, 1830; d. Oakland, Cal., Oct. 11, 1897.

GEORGE W. HUDSON, 1877, Detroit Conf. (located); b. Louis, W. Va., Oct. 18, 1848; d. Saginaw, Mich., Jan. 22, 1898.

JOHN MCLAUGHLIN, 1851, N. H.; b. County Antrim, Ireland, Nov. 25, 1823; d. Dec. 20, 1857.

THOMAS MONTGOMERY, 1853, Phil.; b. Philadelphia, Pa., Jan. 20, 1827; d. Sept. 9, 1890.

WILLIAM H. STETSON, 1851, N. E. So.; b. Boston, Nov. 14, 1820; d. Providence, R. I., March 13, 1897.

ELIOTT HOLROYD SWEET, 1891, Des Moines; b. Sprague ville, Iowa, Feb. 28, 1866; d. Pasadena, Cal., Sept. 6, 1895.

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NEWS OF THE WEEK

Tuesday, March 15

— The Senate passes a bill authorizing the construction of eight revenue cutters.

— The cruisers "Amazonas" and "Admiral Abrouail," built in England for Brazil, purchased by this country.

— Two peasants killed and forty wounded in an Agrarian revolt in Hungary.

— Serious floods in the Province of Quebec.

— A bill introduced in the New York Senate to abolish the present Rapid Transit Commission and put in its place a bi-partisan commission.

— Russia, Germany and Austria said to be opposed to a war between this country and Spain.

— Lord Salisbury compelled to take a rest; A. J. Balfour in charge of the British Foreign Office.

Wednesday, March 16

— Provision made in the House Naval bill for five new dry docks, to cost a million apiece.

— Death, in London, of Sir Henry Bessemer, the well-known inventor.

— Capt. Dreyfus' wife petitions the French authorities for permission to share her husband's exile.

— Pay Director Billings, U. S. N., placed on the retired list of the Navy.

— The National Quarantine bill before the Senate.

— New measures for dealing with the plague to be inaugurated in Bombay.

— Seventy-five passenger agents of railroads East and West meet in New York to try to settle the ruinous rate war on Northwest traffic to Alaska.

Thursday, March 17

— A report that the Navy Department has purchased the Goelet steam yacht "Mayflower," to be converted into a torpedo boat destroyer.

— Terence V. Powderly confirmed as Commissioner of Immigration.

— A joint resolution providing for the annexation of Hawaii reported in the Senate.

— A confidential official of the Vatican decamps with 1,500,000 lire.

— Probably eighteen lives lost in a Chicago fire.

— Permission refused Mme. Dreyfus to share her husband's exile.

— The French fleet to be mobilized to support Russia in a demonstration in the far East.

— A riot by Socialists in Buda Pesth; 38 persons arrested.

— Mr. Moody holding crowded revival meetings in New York city.

— Christian Scientists exempted from the bill now pending before the New York Legislature relating to the unlawful practice of medicine.

Friday, March 18

— Senator Proctor tells the Senate what he saw in Cuba.

— The British associated Chambers of Commerce pass resolutions favoring the adoption of the metric system and for facilitating trade with this country.

— A mail carrier from Dawson City estimates the winter gold output at $8,000,000.

— Blanche K. Bruce, Register of the Treasury, ex-United States senator, dies in Washington.

— Spain buys the Italian armored cruiser "Varese."

— Steam yachts "Helvetia" and "Aileen" offered to the Government in case of war.

— A new squadron to be organized at Hampton Roads; the "Massachusetts" and "Texas" ordered thither.

Saturday, March 19

— France makes demands on China which menace England's interests, and allows China eight days in which to reply.

— The Arctic steamer "Windward," presented to Explorer Peary, sails for New York.

— The "Amazonas" turned over to this Government.

— A colliery disaster in Spain; sixty bodies taken from the burning mine.

— Russia withdraws from Korea.

— Spanish and Cuban officials in Washington to arrange trade relations between the island and this country.

— A bill to be reported in the House placing the army on a war footing of 104,000 men.

Monday, March 21

— The statue of Washington and Lafayette, presented to New York city by C. B. Rouse, arrives at that city.

— D. L. Moody, at his meeting in New York, takes up a collection of $800 for the Cuban sufferers.

— The House passes the Post Office bill.

— Howard Gould places at the disposal of the Naval Militia of New York State his splendid new yacht "Niagara."

— A report that the Merrimac Mills of Lowell is about to be removed to Georgia.

— The British force on the China station largely increased.

— Death of Roland Worthington, for many years editor and proprietor of the *Boston Traveler*.

An almost unparalleled achievement in debt-raising has been consummated in New York city. Last Sunday Rev. Dr. J. O. Wilson, of St. Andrew's Church, completed a subscription of $100,000 to cancel the indebtedness upon that church. A few years ago Dr. Wilson raised $50,000 in a very short period for Simpson Church, Brooklyn, of which he was then the pastor.

The economic lessons to be learned from the results of the recent widespread engineering strike in England are pointed out by S. N. D. North in *Appleton's Popular Science Monthly*, for April, under the title "An Industrial Object Lesson."

BOSTON SOCIAL UNION

A large company met on Monday evening at the usual monthly gathering of the Union at the American House, President Albert Williams presiding. Grace was said by Rev. W. I. Haven. After a superior collation, prayer was offered by Bishop Mallalieu. Resolutions on the death of Rev. W. N. Brodbeck, D. D., and of J. Sumner Webb and Hiram Leonard, were read by Rev. John Galbraith and Rev. C. A. Littlefield. A beautifully engrossed set of resolutions on the services of Willard S. Allen as secretary was submitted by Rev. W. T. Perrin, to which a fitting response was made by Mr. Allen. The president expressed his gratification at the large attendance, and appealed for renewed and continued interest in the growth of the Union.

An unusual exercise for the Union followed, which was the discussion of the question, "Should the Stewards of our Church be Elected by the Church Members or According to the Present Methods?" The affirmative was taken by Rev. Drs. J. D. Pickles and E. M. Taylor, the negative by Franklin R. Gifford and Enoch E. Doran. The discussion proved to be of marked interest, and the close and unremitting attention given by the unbroken gathering showed that the laymen do not lack in their interest in these important questions. The discussion being thrown open, was participated in by other members of the Union.

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